By A. B.

AN

ANSWER

OF A

MINISTER

OF THE

Church of England,

TO A

Seasonable and Important QUESTION, Proposed to him by a *Loyal* and *Religious* Member of the present House of COMMONS:

VIZ.

What Respect ought the True Sons of the Church of England, *in point of Conscience and Christian Prudence, to bear to the Religion of that Church, whereof the King is a Member?*

If it be possible, and as much as in you lies, live peaceably with all Men. Rom. xij. 18.

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AN ANSWER OF A MINISTER OF THE CHURCH of *ENGLAND*,

To a Seasonable and Important *Question*, propos'd to him by a *Loyal* and *Religious* Member of the present House of COMMONS.

SIR,

THE Support and Security of the *Government*, *as now by Law establish'd*, both in *Church and State*, is so *publick a good*, that all *good Christians* and *Subjects*, within these Kingdoms, are oblig'd to open their Veins and Purses for it; and, *à fortiori*, to *open their Mouths*, and put *their Pens to Paper for it*, in a time of Trial. And since you are pleas'd to condescend so far, as to ask my poor private Judgment, as if you meant to *rely* upon it, in a Case of such *publick Importance*, I will save you and my self the trouble of any *Apology*, and trust to *your Candor*, and my own *good Intentions*, in set-

ting down what I judge to be your's, and my duty in all ſincerity, (which God knows I have done;) and leave *to him* and *you* the pardoning of my Errors; which I hope you will at leaſt *cover* from being any *common Nuiſance* to others, or any *private Damage* to my ſelf. You are alwaies pleas'd to allow me as much *freedom* in *Writing* as in *Thinking*; and therefore I do the more freely pour my *indigeſted Thoughts* into your Boſom, as well to *eaſe my own* Mind, as to *underſtand* what *your's will be* of the whole matter; for I am ſenſible, That the *Commands* you have laid upon me, are rather directed to try *my Obedience*, than to ſupply *want of Information* in any Point, which concerns *your Duty to God or the King:* And therefore I muſt rather expoſe my *own real Defects*, than not endeavour to ſupply *your imaginary ones*; who will be alwaies, *as much as I can*, though not ſo much as *I ought* to be, your Servant.

They, who *leaſt* conſider *hazzard* in the doing of their duty *fare beſt* ſtill: Mens Tongues are their *own*; nor is it in *your power* or *mine*, to preſcribe what ſhall be ſpoken *for* or *againſt us*, by them who make *all Men Papiſts*, who are not *Schiſmaticks*; nor will they ever *believe us far enough from Rome*, unleſs we will bear them *Company to* Geneva. But we have not *ſo learned Chriſt*: We have been taught how to govern our ſelves, both towards *Papal* and *Popular Supremacy*, and to
1 Cor. 15. 1. *give unto Cæſar the things which are Cæſar's, and to God the things that are Gods.* What I now ſpeak, in this Paper, is, I am ſure, *to a wiſe Man; Judge you what I ſay.*

Now, firſt, Sir, give me leave to premiſe, That a *Caſe of Conſcience*, and a *Caſe of Prudence*, are not alwaies the ſame *Caſe*; and therefore would require more than *one Reſolution*; they ſeem to *differ* juſt as much, as what is *Lawful* and what is *Expedient*. Terms that often meet together, may *eidem competere*, but are *not convertible*, and very often cannot *de eodem affirmari*. Some things that are *lawful* may *not be expedient*; and ſome things have of late years (as you well remember) been thought *expedient* (as the *Black-Bill of Excluſion*) which you, and I knew to be *unlawful*; and thô the calling it *Chriſtian Prudence* do diſtinguiſh it from *that*, and ſuch-like *Unchriſtian Projects* of ſome *State-Politicians*, and ſuppoſe it only converſant about things *lawful*; yet ſtill there

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is a difference between what I *ought*, and *muſt*, as bound in Conſcience to do, that I may approve my ſelf an *honeſt Man*, and a *good Subject*; and what I *may* or *ſhould* do *at this juncture*, to prove my ſelf a *diſcreet* and *prudent* Man: If I do not the former, *I Sin both againſt God and the King*; if not the latter, I do *not Sin mortally*, though I act *fooliſhly*; which will prove the *Caſe of very many*, whom it will be hard for you or me to *make ſo Wiſe* as they ſhould be, becauſe they *conceit* themſelves to be *Wiſe enough* already.

Prudence is not only a *Moral* but a *Chriſtian Vertue*, and ſuch as is neceſſary to the *conſtituting* of *all* others, *Nec Religio ulla ſine ſapientia ſuſcipienda eſt, nec ulla ſine Religione probanda ſapientia:* Without Prudence our very Zeal for the Church of *England*, would prove but a kind of *pious Phrenſy:* For though our *Intentions* to preſerve it, were never ſo *juſtifiable*, or *commendable*; yet if we did not *prudently* chooſe *appropriate means* for the attainment of that *Good End*, we ſhould *undermine* the thing, which we would have *eſtabliſhed*, and defeat our own Aims; for a good *Intention* will never alter the Nature of an ill *Action*: We muſt therefore have *our Eyes* in our Heads, that we be not *practis'd upon*, to our *own*, or the *Churches Ruine*; and be ſure *to judge* of the things *in queſtion*, according *to Truth and Charity*: *Non ex eo quod eſt fallimur, ſed ex eo quod non eſt*; we are not cheated with *Realities*, but with *Diſguiſes* and *Appearances* of things; with thoſe *counterfeit* Shapes which *our ſelves* or *others* have given them: *Sapiens eſt, cui res ſapiunt, ut ſunt*, He is a Prudent Man to whom things ſavour, and reliſh *as they are*. Who can abſtract the *Ill* that *may be*, from the *Good* that *appears to be*, and ſever the *Colour* from the Thing. Wiſe Men cannot be content to be abus'd with *Umbrages*; they will conſider firſt, what is *juſt and honeſt*, and then what is *fit, decent and advantageous*; they will firſt argue the matter, in point of *Conſcience*, what is *lawful*; both for the *Church's Intereſt and their own*; and then in point of *Prudence*, what is *Adviſable*; that ſo in the Concluſion they may *pleaſe both God and the King*. *Lactant.* p. 10.

And accordingly, I ſuppoſe the meaning of your inquiry to be, *What Reſpect* the *True Sons* of the Church of *England may, ſalvâ Conſcientiâ*, (and therefore, as things now ſtand, *muſt*, and *ought*) in *Prudence to bear to the Religion, of that Church, whereof the King is a Member?*

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Towards the *ſtating* and *reſolving* of which *Queſtion*, 'twill, perhaps, not be impertinent to mention what is meant by *the King's Religion*, and *who*, by the *True Sons of the Church of* England, and what *ſort of Reſpect* or *Honour* it may juſtly challenge from them, at this time eſpecially. For when there is *any*, though but *little Difficulty* or *Ambiguity* in the *Terms*, it is fit they ſhould be *explained*; nor may one preſume, that they are *generally* underſtood *aright*, becauſe they are, *by ſome*.

The *Roman Catholick Religion* is capable of *magis* and *minus*; has Degrees of Better and Worſe: There is a *Court*, as well as *Church of Rome*; and 'twill not be impertinent to ask, Of which it is we ſpeak in this Caſe? becauſe the *determining that*, will very much influence the *reſpect* here inquir'd of; and we ſee that the *Moſt*, the *Beſt*, and the *Trueſt* Sons of the Church of *England*, have *more kindneſs* and *reſpect* for one ſort than another.

'Tis fit, likewiſe, That the meaning of the *True Sons of the Church of England* ſhould be adjuſted; and that the *rather*, becauſe the World was *very lately* ſo *ſhamefully impos'd* on by the *equivocal Signification* of *True Proteſtants*; and we know not, but there may be ſtill *ſome of that illegitimate and ſpurious Off-ſpring* maintain'd under the *diſguiſe* of the *True Sons of the Church of England*; of whom both the *Father of our Country*, and our *Mother-Church* have reaſon to be aſhamed. By a *True Son of the Church of England*, I mean one, who gives his *Aſſent and Conſent* unfeignedly to the Doctrines of the Church, contained in the *Thirty nine Articles and Homilies*, as they were received and expounded in the time of *King* Charles *the Martyr*, and in the *Book of Common-Prayer*; and who is truly conformable to the *Worſhip* and *Diſcipline* of the ſame, (as far as *he is* or *may be concern'd*,) contained in her *Injunctions*, *Canons* and *Rubricks*; one who as ſtrictly obſerves the *Faſts and Feſtivals of the Church*, as they are ſolemnly bid, and *the lawful Commands* of the *Ordinary*.

Which *Sons of the Church*, may be alſo conſider'd as *Clergy* or *Lay-men*; and theſe again as *Private-men*, or *Magiſtrates*, and *Members of Parliament*, (as you your ſelf are;) whom though I am not fit to *adviſe* or *inſtruct* when you *ſit on that Bench*; yet whilſt you are yet at *your Country Houſe*, you have given

given me no Reaſon to queſtion, but that my *Counſel*, as *mean* as it is, will challenge its Welcome. *Non tantus Ego ſum ut vos alloquar; verumtamen & gladiatores perfectiſſimos, non tantum magiſtri, ſed etiam idiotæ adhortantur de longinquo, ut ſæpe de ipſo populo dictata ſuggeſto profuerint;*) For according to theſe differences of *Orders and Degrees*, a *different Reſpect* will be *expected* from them, in the preſent caſe of our debate. Tertul. ad Ment.

Laſtly, We muſt conſider what it is, *to Reſpect and Honour* the King and his Religion, and in what *this Honour* conſiſts. And this is either *internal* or *external*; the former conſiſts in a *due eſteem of the Perſon and Thing* ſo Honoured and Reſpected; and the latter in a *ſuitable external Behaviour* towards them; and both the *one* and the *other* are to be paid to the *King*; both the *internal*, by maintaining an high eſteem of him in our Hearts; and the *external*, by behaving our ſelves ſo, as may *beſt expreſs* that *inward eſteem* we have of him, and *propagate* it in others, with whom we converſe: For our *Moſt Gracious Prince* may juſtly require of us, as *Saul* did of *Samuel*, That *we ſhould Honour him before the People*; for as Kings are *Gods by deputation*, ſo are they in ſome ſenſe to *be honoured as God*; and accordingly, as we are to Honour God, *Whether we Eat or Drink or whatſoever we do, by doing all to his Glory*; that is, ſo as to *beget in others* the *higheſt eſteem* of him, and ſuch as becomes his tranſcendent Glory; ſo *muſt* we Honour his *Vicegerent*, by doing *all things*, which we *lawfully may*, without intrenching upon *God's Honour*, for the *King's Glory*, whereby we may *beget* and *propagate* in others, ſuch an *high eſteem* of him, both as a *Chriſtian* and *Prince*; ſuch a due Veneration of his *Royalty* and *Religion*, as becomes his *ſupreme Dignity* and his *Chriſtian Vertues*. 1 Sam. 15. 30. 1 Cor. 10. 31.

The *Terms of the Queſtion* being thus *diſtinguiſh'd* and *explain'd*, I proceed to give a *diſtinct Anſwer* to the ſame, in theſe following Concluſions. 1*ſt*. Every Man, of what Rank or *Order ſoever*, is bound in *Conſcience* to keep cloſe to the *Religion* which he verily *believes* to be *True*, which the *Queſtion* it ſelf ſuppoſes. There always have *been*, there *are*, and there ever *will be differences* in our *Judgments*, till there be *none* in the *Faces* of Men; only let them be *Sincere*, *Innocent* and *Inoffenſive*; which they will then be, when our Converſations are 1.

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all of a piece, and we delight to *ſerve the Will of God entirely* and *ſincerely*, and to attend upon his Providence without any Reluctancy or Diſturbance, ſo as to bring our Wills and all our Actions, Ends and Deſigns into a compliance with it, duly conſidering that we came into this World by God's appointment, not to do our *own Wills*, but the *Will of him that ſent us*. When we *devote our ſelves* to the *Will of God*, as far as he has *reveal'd* it to us, to *ſerve it faithfully* and *entirely*, and "reſt well ſatisfied with the *Wiſdom of his Proceedings*, "who determines *all things* by an eternal Rule of Goodneſs, "we enroll our ſelves in Eternity: For as *Gods Kingdom* is *ſet* "*up*, ſo may the *Devil's Kingdom* be *pull'd down*, *without the noiſe* "*of Axe and Hammers*. We may then attain to the greateſt "Atchievements againſt the Gates of Death and Hell, when "we moſt of all *poſſeſs our own Souls in Patience*, and collect "our Minds into the moſt *peaceable compos'd* and *united Tem-*"*per*. The *motions* of true *practical Religion* are like that of the *Heavens*, as *ſilent* as they are *ſwift*: Though the motions of *Grace* are *perpetual*, yet are they *ſoft and gentle*, and it acts moſt *powerfully* in them, in whom it acts moſt *peaceably*. *Every* Perſon who owns *any*, pretends *it* to be the *true* Religion, like *Brutus* and *Caſſius*, *Ubicunque ipſi eſſent, prætexebant eſſe Rempublicam*; they will allow *none* to be the *True Church*, but that of which they are *Members*; and they will have the *Gates of Heaven* to be open'd to *none* but themſelves; and allow no *Wedding Garment*, but ſuch as is of *their own Spinning*: *Malunt nullam habere quam non ſuam*, They had rather there ſhould be *no Religion* profeſſed in the World, than that their own ſhould not take place; and therefore a Man had need count *Doctrines and Opinions* as well as *Money after his Father*; and if he do ſo, he will find *many* of theſe (though never ſo *fair without*) to be *counterfeit within*: And that whilſt one is of *Paul*, and another of *Apollo*, and a third of *Cephas*, there are but *few of Chriſt*: That theſe Diſtractions in Religion are the Deſtruction of it, and that the *conſcionable part*, which is *the Life* of all *True Religion*, is loſt in the *Controverſies of it*. When there is no mind of *yielding* on either ſide, there will be no *end of Diſputes*, but *galling one another*, of which the Apoſtle juſtly complains, and perſwades us rather *to forbear*, and *forgive one another*, as becomes the Diſciples of the *Prince*

Smith's *Select diſc.* 437.

Ibid. 473.

Epheſ. 4. 2.

of

of Peace. Why ſhould we ſhew *ſo much Violence* in theſe Points, of which we can have no *certain Evidence?* They are not Chriſtians of a *ſound Conſtitution*, who labour under ſuch *Fits* of *unnatural Zeal*; nor have they their *Converſation in Heaven:* For this is not to *Follow Peace with all Men, and Holineſs*; *without which none ſhall ſee God*; who ſearches the *Secrets* of the *Hearts*, and loves weak *Sincerity* better than *ſtrong Hypocriſy*; which is the Original of all ſuch *Unchriſtian Heats.* Heb. 12. 14.

Every Man, as well the *Prince as the Subject*, is bound to *ſtand* up *in his own way*, for the *defence* of *that Religion*, which he verily believes to *be True.* And when the *Foundations of Faith* are *ſhaken*, either by *Superſtition* or *Profaneneſs*, he who *puts not out his Hand*, as firmly as he can (with *Juſtice* and *Charity*) to ſupport it, is *too wary*, and may come to be condemn'd at the laſt Day, for his *Neutrality*, and for having more care of himſelf than of the *Cauſe of Chriſt*; and it may prove a *warineſs*, which, in the end, will bring *more danger* than it ſhuns. We think our ſelves therefore oblig'd to lay aſide the *Rule* of a late Philoſopher of our own Country; That *every Prince is God's Interpreter*, (and ſo conſequently, That *His Religion* ought to be *Ours:*) For except *Contradictions* could at the ſame time *be true*, it would make *God* the Author of *all the Religions* in the World, of which there are *many ſo called*, which are neither *Pure nor Undefiled*: But the Enquiry is, ſaving *our own Integrity*, and *walking Humbly and Uprightly with God*, who hates *Juggling*, and playing *Faſt and Looſe*, concerning a ſort of *Brotherly Forbearance and good Manners*; (to which Chriſt was never thought to be an *Enemy.*) Let us ſeriouſly conſider, what ſhall be done to that *Religion*, which the King *deſires to honour*, and which *He embraces*, as the *beſt* in his Judgment. To which I anſwer,

2*dly*. That the *True Sons of the Church of* England, of what *Quality* or *Degree* ſoever, ought not to have a *leſs Reſpect for the King*, for being *of another Church* or *Religion*; becauſe, as *Dominion* is not *founded in Grace*, ſo neither is *our Duty* grounded upon having a *Religion common*, both *to the King and his Subjects.* Neither will it ſuffice to ſay, That though we cannot pay him the *ſame high Reſpect* that *we would*, if he

were *of our Church* and *Faith*; yet we will ſtill be *Loyal*: For this *High Reſpect* is a main part of the Thing; and as faſt as this *leſſens* and *cools*, the *remainder of Loyalty* will proportionably grow *fainter*, as to its *outward Exerciſe*. And if *Religion* be once ſet up againſt *Loyalty*, they will *both be ſpoil'd*.

Though the Prince be of *one* Religion, and the People of *another*, yet he will be *Gracious* if they are *Loyal*; and they may live very quietly together, if they do their Duty to God and Him. The *Elector of Brandenburgh* is himſelf a ſtrict *Calviniſt*, and moſt of his Subjects *Lutherans*; and a late *Duke of Zell* was a *Papiſt*, and his Subjects of the *Reform'd Religion*; and yet liv'd in all Love and Concord, as *we may* do, I am ſure, *in this Kingdom*, better than *any People* in the World, if we are not wanting to our ſelves. And therefore he is neither a *Good Chriſtian* nor *Subject*, who does not *do all things* that are *Lawful* and *Honeſt*, which his Sovereign expects or requires, with all *Alacrity* and *Reſpect*, without *Murmuring*, *Diſputing* or *Repining*: Or who would *limit his Prince's Pleaſure* where *God* hath not done it? 'Tis no good Religion, whoſe Principles deſtroy any *Duty of Religion*, or give any *Diſturbance* to the Government, or alienate the Hearts of his Subjects from the Supreme Governor. *Ours*, I am ſure, will *not ſuffer it*; nor matters it, *what Religion* any Man is of, that is a *Rebel*. The Opinion of his *Sect* will neither *ſatisfie the State*, nor *ſave his Soul*. Whatſoever is *Peeviſh*, *Diſreſpectful*, *Unthankful*, or *Diſpiſing of Dignities*, is againſt the *Form of Sound Doctrine*, which Chriſt and his Apoſtles have taught us. *Lex Chriſtiana neminem ſuo jure aut dominio privat, non eripit mortalia, qui regna dat cœleſtia.* And our *Law* is as clear as *God*'s in this Point; *Nemo de factis ſuis præſumat diſquirere, multò minus contra factum ſuum venire*, ſaith the Learned *Bracton*, who was *Lord-Chief-Juſtice Twenty Years* under *Henry* III. And therefore 'tis no *new Law* of *new Judges*, of a *Popiſh Prince's* putting in, but the *old Law* of *England*. *Nullus eſt qui ab eo factorum aut rationes exigere poſſit, aut pœnas.* 'Tis not *Tyranny*, *Infidelity*, *Hereſy*, or *Apoſtacy*, that can diſcharge the *Subject's Duty* to his Prince; as we are truly inſtructed in that *Excellent Book*, which *was formerly*, and *ought ſtill to be* read in our *publick Schools*, called *Deus & Rex*. Neither *Prieſt* nor *People* muſt leſſen *their Reſpects to the King*, upon

Sedulius Hymn.

Bract. de Leg. & Conſ. l. 1. c. 8. n. 5.

Ibid.

P. 3. v. 49, 50. & 65. ad 78.

upon theſe, or any other Pretences whatſoever. The deportment of the Saints of God towards the perſons of Princes, was always *Humble*, and their Behaviour *Reſpectful*. *Nathan* the Prophet bow'd his Face to the Ground before *David*; the *Mitre* always ſtoop'd to the *Crown*: And when the Prince ſits on his Throne, the Prophet himſelf muſt *lie at his Footſtool*: Nay when Princes were themſelves *Unholy*, the Saints of God ſhew'd them *all Reſpects* imaginable; not as *Sinners*, but as *Sovereigns*. *Saul* was none of the *beſt* of Princes to any, eſpecially to *David*, (to whom he could never afford a good Word) and yet *David* calls him *My Lord the King*: and that not out of *Flattery* and *Courtſhip*, but of *Loyalty* and *Duty*: Nor had he behav'd himſelf like a *Saint*, nor a *Man after God's own Heart*, if not like a *Subject*, and been afraid to *ſpeak evil of Dignities*; the worſt of which, even *Pharaoh* himſelf, was of God's *raiſing up*, and ought to be to his Subjects as *an Angel of God*, in *Mephiboſheth*'s Judgment: Nay the *Immortal King* calls them *Mortal Gods*. *I have ſaid ye are Gods* (tho Devils in Practice;) they are *Fountains* and *Objects* of Honour; *Nero* as well as *Auguſtus*, *Julian* as well as *Conſtantine*; not as *Holy* (for Dominion is not founded in Grace) but as *Supreme*; not for their *Goodneſs*, but for their *Greatneſs*; for they are at worſt more worth than Ten thouſand of us: They are the *Lord-Treaſurers of Heaven*, put in Places of more *Truſt* and *Honour* than other Men; they are intruſted with our Eſtates, Liberties and Lives, with our Religion and Souls; they are the Churches *Nurſing-Fathers*, and *God's Vicegerents*, his *Prime Miniſters*: And *who may ſay to them, What do'ſt thou?* 'Tis not *who dares ſay*, but *who may lawfully* or *ought* to do it, *with Impunity?* For ſo *Elihu* Interprets it. *Is it fit to ſay to a King, Thou art Wicked, and to Princes, Ye are Ungodly?* It is not only *unſafe*, in reſpect of the danger, but it is an *unſanctified* and ſinful Saying; it is *damnable* and next to *Blaſphemy*; 'tis a Wickedneſs *againſt God*, and a Wound to our own Souls. Let the *Powers ſet over us* be what they will, we muſt ſuffer them, and not attempt to *right our ſelves*. And therefore *Tertullian* boaſts with Confidence, that when *Peſcenius Niger* in *Syria*, and *Clodius Albinus* in *France* and *Brittany*, rebell'd againſt *Septimius Severus* (a Bloody and Cruel Emperor,) and pretended Piety and *Publick Good*, yet

1 Kings 1. 23.

1 Sam. 24. 8.

2 Sam. 19. 27. Pſ. 82. 6.

2 Sam. 18. 3.

Eccl. 8. 4.

Job 34. 18.

none of the Chriſtians joyn'd with either. The *Thebaan* Legion, in the Eighteenth Year of *Dioclesian*, ſuffered themſelves to be cut in Pieces every Man, 6666. in number, by *Maximianus* the Emperor: No Man in that great advantage of *Number*, *Order* and *Provocation*, lifting up *their Hands*, except it were in *Prayers*: And the Chriſtians under *Julian* (tho an *Apoſtate* from his *Religion*) had Arms *for him*, but none *againſt him*; though he brought the *Commonwealth* it ſelf, as well as the *Church in danger*. The only diverſion they gave to his *damnable Counſels*, and Deſigns, was their Prayers and Tears; which as it was St. *Paul*'s Faith, is ſtill *an Article of the Chriſtian Religion*, to which great *Truth and Duty* none hath born, or *ever will bear*, greater *Teſtimony* than the *Church of England*. No Man of any *Learning or Religion*, *in her Communion*, will ever *ſay* or *do any thing* againſt the *Honour or Intereſt* of his *Prince*; for it is *God's Power* in the *Supreme Magiſtrate*, be it *good* or *bad*: And therefore whoſoever rebels *againſt him*, rebels againſt the *Power and Diſpenſation of God*; if he uſe the Power for *Deſtruction*, which was given him for *Edification*, I have nothing to do, but ſomething to ſuffer; let God take care, if he pleaſe: We had better ſuffer *Inconveniencies* from *one*, than from *every one*. Religion without mixtures of Ambition and Intereſt, works *no violent effects* on the State; and therefore, when the *Jewiſh Empire* was deſtroyed, and they were carried captive into *Babylon*, God commanded them *to ſeek the Peace of the City*, *whither he had cauſed them to be carried Captives*, and to pray unto the
Jer. 29. 7. Lord for it, for *in the Peace thereof ſhall ye have Peace*; *i. e.* they were to miniſter to the *publick Peace as Subjects* and *Servants*, by paying a *chearful Obedience* to the Commands of the King of *Babylon*, and obſerving his *Laws*, though *contrary* to their *own*. There was no Law of the *Romans* by which Chriſt could have
1 Pet. 2. 19, 20, 21. been *put to Death*, and yet *He ſuffered patiently and threatned not*, *leaving us an Example that we ſhould follow his ſteps*: And accordingly the *Primitive Chriſtians* took their Lives in their Hands, to *Fight* the battles of *Pagan and Tyrannical Emperors*, and patiently laid them down at laſt, rather than make or *countenance* any *Reſiſtance* againſt them; and if ever we learn *Purity of Doctrine* or *Innocency of Life*, it muſt be from them, and from the Councils of the *Church*, who for Twelve hundred Years, taught no other Doctrine.

Ter-

Tertullian prayed for *Domitian*, as great a *Tyrant* as he was, "That God would give him a long Life, ſecure Empire, ſtout "Armies, faithful Senators, and all that his Heart could wiſh. They were ſubject to their *Temporal* Lords, and honoured them *for his ſake*, who was their *Eternal*. And he who hath read *Cardanus*'s *Encomium Neronis* will find, that the *worſt of Princes* do much *more good* than harm; and that none of them ever endeavoured the *Deſtruction* of their *own Subjects*; and yet if they *did*, and the *People* ſhould be *vex'd* into the Sin of *Rebellion*, by ſuch a *temptation* bigger than their ſtrength, it may be, God would *cut him off*, and yet puniſh *the People* for their Rebellion too. As the Prince does not *get* his Authority over us by his *Vertue*, ſo neither can he loſe it by his *Vice*; he does not Rule *precariouſly* over us, but by the *Gift and Grace* of God. God alone is the Supreme Lord and Governor of our *Conſciences*, in all caſes; and to pretend *his Authority* for *diſobeying our Governors*, when we have it not, is like counterfeiting the King's broad Seal to juſtifie a Rebellion: Nor is it any ſign of a *good Conſcience* to cenſure others, eſpecially *our Superiors*, for a *bad* one. But alas we have too much reaſon to complain, that *Chriſtian Religion* is fallen from this its *Primitive Purity*, and made to favour that, which it formerly look'd upon as *Capital*, and to deſerve no better *Wages than Death*; its *Sacred Name* is now applyed to *every Humour*, if not to *every Sin*, which will be a *Crime* more unpardonable in us, than in any People under the Sun; for God hath given *our King* an *Imperial Crown*, and a *Head* fit to wear it; a *Sword and Scepter*, and an *Hand* fit to manage them; and which is the greateſt Bleſſing of all, a *gracious Heart*, inclinable to do his Subjects *all the Good* they will *ſuffer him* to do; his *Piety* and *Pity* are equal to his *Power*, and his *Throne is eſtabliſhed in Righteouſneſs*: He hath been long *Afflicted himſelf*, and is not now to learn how to *pity his Afflicted Subjects*; he knew what it was to *bear the Croſs* before ever he came to *wear the Crown*; he hath felt the ſmart of the *Rod* upon his *own back*, and the more he hath been *injured* and *oppreſſed* himſelf, the readier is he to *pardon* others, and the more unwilling to puniſh them with *Severities*, whom he judges to be of *truly tender Conſciences*; and why ſhould we like his *Throne* the worſe, for being the *Seat of Mercy*? God, to his *own Glory*, and *our Comfort*,

Sherlock of Relig. aſſerts p. 144.

Prov. 25. 12.

ſort, hath *miraculouſly preſerv'd him* from his and our Enemies; let him not complain, that he is *wounded in his Honour*, even in *the Houſe of his Friends*. It will not legitimate an *ill Word* or *Action*, though it ſhould happen to be *ſpoken* or *committed* in defence of the *Truth*. Chriſt would not ſuffer St. *Peter to violate the Magiſtrate's Authority*, in wounding one of his *Officers*, no not to *guard him*, who was *Truth it ſelf*; he applauds not *his Zeal*, but reprehends *his Raſhneſs*. God needs not our Sins to ſerve his Concerns. I wiſh thoſe who profeſs themſelves the *Churches greateſt Votaries*, would frequent her Prayers daily, and ſtudy her *Articles* and *Doctrines*, as much as ſome of your *Fellow Members* do the *Journals* of *their Houſe*, and then they would ſoon be ſatisfied, That though the King ſhould *invade our Rights* (of which he hath given us *no Jealouſie*) yet would it be no ground *for us to invade his*, in whom the *Publick Happineſs* of theſe his Kingdoms does conſiſt; let us therefore never diſpenſe with our *Loyalty* to ſerve our *worldly Ends*; for if *Honeſty* and *Integrity* be the *beſt Policy*, (as all good Men believe it) our *beſt* and *moſt Chriſtian Courſe* will be, to prefer *our Duty* and *Conſcience* before any *Earthly advantage* whatſoever, in *Proſpect* or *Poſſeſſion*.

Let the *Roman Catholick Religion* be repreſented to you under any *frightful Circumſtances* whatſoever; let me requeſt you to conſider nevertheleſs, that it is *not impoſſible* for a *good, conſciencious and well-meaning* Man to *turn Papiſt*. Men of *good Underſtanding* and of *great Integrity*, may as well be deceived as Mr. *Chillingworth* was, who once thought that *our Religion*, of the *Church of England*, was *not a ſafe way to Salvation*, though he died of another and *better Judgment*: And why may not others, as *Prudent*, *Pious* and *Conſciencious* Men as he, be deceived and miſled into *Popery*, by Men better skill'd and inſtructed in the *Controverſies* than they are? They are *Chriſtians* ſtill, though *erring ones*, and Members of the *Catholick Church* as well as we; and can their *errors in Judgment*, which are *injurious* to none but *themſelves*, forfeit their *Civil Rights*? Or thoſe in *Practice*, except they be ſuch as are deſtructive of *humane Society*? Would not the *Primitive Chriſtians*, do you think, have been *well contented* that their *Emperors* (if they had been of the *ſame Communion of* Rome) ſhould, with *all of the ſame Communion*, have injoyed an uncenſur'd uſe of their Religion,

and

and been ready to make Addreſſes of Thanks for the peaceable Enjoyment of their own? Let *the ſame mind be in you* as was in them, and that will *adorn* your Chriſtian Profeſſion. We cannot but *bewail* it as our *great Calamity*, and a *juſt Puniſhment* of the *laſt Age's Diſloyalty*, which moſt horridly Murder'd the *beſt of Kings*, at *Noon-day*, before the Gates of his *own Royal Palace*, and baniſh'd his *Royal Progeny*, and drove them into *Foreign Parts*, to ſeek for that ſafety from others, which their own Unnatural and *Blood-thirſty Subjects* would not afford them. That our *Gracious King* was then *tempted* above meaſure, and hath ſince *joyn'd himſelf* to the *Roman Church*, and lives in the Practice of a different Worſhip from us. But ſince God, in his infinite Wiſdom, hath *permitted* it to be ſo, it is our *Duty* to *acquieſce* therein, and behave our ſelves towards him ſo, as may be *moſt conſiſtent* with *his Honour* and *our Duty*, in the preſent Circumſtances; and that the rather, becauſe we may be well aſſured, that our Gracious *Sovereign* had *no Deſign* nor *Intereſt* to ſerve in the *changing of his Religion*, but an *eternal* one in the *ſaving of his Soul*. To embrace a Religion, when it was decry'd, and kept down by *Penal Laws*, is, in the *Judgment of Charity*, a great Argument of *Sincerity* and Chriſtian *Reſolution*; when it was *ſeculi reatus*, the greateſt *National Crime* of which he could have been guilty: To embrace a Religion when *it was every where ſpoken againſt*, *out of Faſhion*, and *decry'd*: When a Man follows Chriſt to *Hieruſalem* in *Triumph*, he may be an *Hypocrite*; but certainly if he follow him to *Golgotha*, as he is *going to the Croſs*, you have reaſon to believe him a *Sincere Diſciple*. Our Gracious Sovereign's joyning himſelf at *ſuch a time* to the *Church of Rome*, when it brought his very *Title to the Crown* in queſtion, and made his *Life* inſecure and uneaſie, was an inſtance of his *Gallant and Great Soul*, and much reſembled on the part of the *Perſon*, the courage of the *Firſt Chriſtians*, who were well aware, that in the very *Profeſſion* thereof, they bid adieu to *worldly Intereſt and Tranquillity*. This being apparently done out of *no lower Principle*, than the *Glory of God*, and the *Salvation of his own Soul*; though not the *Deed*, yet inſtead of it, the *Sincere Will* is favourably accepted with God, and ſhould be ſo with all *good Men*. Seeing it is an Obſervation of *Lactantius* and St. *Auguſtin* concerning a *Religion*

infinitely worſe, that Almighty God was pleaſed to take kind notice of the *honeſt Meanings* of thoſe *groſly miſtaken Worſhippers*; for though an *Erroneous Conſcience* could not bind to the *Act*, yet if after all poſſible *due Enquiry*, it act Erroneouſly, it doth not certainly bind to *Puniſhment*. *God winked at the days of Ignorance*, eſpecially when accompanied with that *Integrity of Heart*, of which God gives ſuch an acquitting Character in the *Caſe of King Abimelech*; and if this were not ſo, it would go ill with the Men of the *higheſt Intellectual and Moral Vertues*, who confeſs themſelves to be as truly ſhort of being perfectly free from all *Sins of Ignorance*, as they are from thoſe of *Frailty*. When thus much hath been ſaid, concerning *his Majeſty's Religion*, it may be added, That his Change proceeded, not meerly from *an eaſie Well-meaning*, but from *Arguments*, however they be leſs weighty to us, which *had prevail'd* with many *Wiſe* and *Good Men*, and had an *advantage*, perhaps, in his Caſe, from ſome *Early Doubts*, hardly to be avoided in that Converſation, into which the Rebels (who had impudence enough to call themſelves *Engliſh Proteſtants*) had driven him, as I before told you, *againſt whom*, and not againſt our *Gracious Sovereign*, ſhould the *diſreſpects* of all the *True Sons of the Church of England* be turn'd. The King thinks *us in the wrong* and ſo *pities* and *prays* for us, That God would *bring us into the right Way*; and 'tis a groundleſs and uncharitable *Jealouſie*, that he will ever *hurt us*, becauſe it would neither be for his *Honour* nor *Happineſs*, to make *them miſerable* who have always been *his beſt Friends*; ſuch miſchiefs may be fear'd by ſome, but will never be felt by any. Let us rather *depend upon God's wiſe and gracious Providence*, in the uſe of *Lawful Means*, and put our Truſt and Confidence in *his Power and Goodneſs*, not doubting but *he careth for us*, rather than be jealous of *our King* without Cauſe; and ſo far as God ſees it conduce to *his Glory* and *our Good*, he will deliver us *from all our Fears*: Let us commit the care of our *Religion*, *Lives* and *Eſtates* to him. And, indeed, Where is *our Faith*, if we will not truſt him, with the defence of it, but ſeek to prop it up, and ſupport it by baſe and *unwarrantable Arts*, as if every thing were *lawful* that tends *to keep out Popery*? This will caſt ſuch a *Reproach* and *Infamy* upon *our Religion*, as can never be *wip'd off*; it will

will *open* the Mouths and *ſharpen* the Pens of our Enemies, ſhall *we take* more *liberty* to *our ſelves* than we will allow *the King?* What ſafety can our *Sovereign* expect, if he cannot be allow'd the *free Exerciſe* of his own *Religion* without his Subjects repining? What *Reputation* can he have abroad, or what *Reverence* at home? *Is this to provide things honeſt in the ſight of all Men?* Will this *put to Silence the Ignorance of Foolish Men*, to turn our *Religion* into a *Cloak of Maliciouſneſs*, to prove our ſelves *Wolves in Sheeps Clothing?* Cannot we *abhor Idols*, without *flying into his Face*, who is the *Image of God* upon Earth? Is this *to keep Innocence, and to take heed to the thing that that is Right?* Is not this rather the *ready courſe* to create in *him*, and all the *World* beſides, an *ill Opinion* of *us* and our Religion? We may be juſt and dutiful to *the King*, without being *unfaithful to God*; and if we be ſo, our Religion will not only *keep its Ground*, but make *new Conqueſts*, and ſpread it ſelf further in the World; nor ſhall any Policy of Men or Devils be able to root it out; there will then be *no Inchantment againſt Jacob, nor Divination againſt Iſrael.* Num. 23. 23. The King thinks *his own* to be the *True Religion*, and that *God requires* him indiſpenſibly to believe and *profeſs* it, and to indeavour the Propagation of it too, by all *Lawful means* among his Subjects, but not to make *Sacrifices* of them that *refuſe* it; becauſe the uſing of ſuch *cruel* and *unlawful Means* to that purpoſe, were apparently *deſtructive* of that *Salvation*, which he hopes to obtain by embracing the *Roman Catholick Religion*; to which, if he can win Men by *Arguments* and *Perſwaſions*, or any other *Allurements* of his own *Promotions*, he does that Religion all the *Right and Service* he can, without *wronging ours*, (to which his Prieſts may modeſtly tempt him) without any the leaſt violation of his *own Sacred Ingagements* to us, which his *innate Clemency and Goodneſs* abhors in ſo high a *degree*, that he is found to be *Temptation Proof* againſt it: To conclude this Point therefore, I ſay,

The *Common Lay-man*, whoſe *Education*, *Affection* and *Practice* may denominate him a *True Son of the Church of* England, as he hath learn'd in his Catechiſm, to *Honour and Obey the King, and all that are put in Authority under him*; ſo he has been taught by the *Miniſters of this Church*, that this is his Duty, *whatſoever Religion* the King be of: And though he hears his

 preſent

preſent Majeſty be of *another Communion*, he thanks *God and the King*, for the *liberty* he hath to Communicate with the *Church of England*. He takes care of himſelf and his Family, that they may ſerve God after *this way*, which ſome call *Hereſie*: But he is, it ſeems, *well aſſured* and ſatisfied of the *Truth* and *Safety* of it: He *pities* and *prays* for them that are in *Error*, but will not *revile*, *affront* or *abuſe* them; nor will he aſſiſt in *Riots* or *Tumults*, to diſturb even the *Publick Exerciſe of any Religion*, where-ever his Majeſty things fit to appoint it. Where the *King's Religion* is publickly exercis'd, he has neither *Wit nor Religion*, who does not abſtain from all *rude and indecent Diſturbance* or *Affronts*. I am no *Apologiſt* for the *Roman Worſhip*. But ſince the King is pleas'd, in ſome places, to protect *thoſe of his Communion*, in the *Publick Exerciſe* of it (as he juſtly may) for any *Private Perſons* to diſturb them, is a piece of *Rudeneſs* to him, inconſiſtent with that *Honour*, which upon ſo *many accompts* we are to pay him. Beſides that, it is a piece of *Prophaneneſs*, for any, *without Authority*, *to interrupt Men*, whilſt they are *Worſhiping God*, after that manner which they think the beſt: Nor can his *Zeal* againſt a *falſe Worſhip*, juſtifie him in any ſuch *unwarrantable Attempts*, whilſt he hath no *Authority* to reform or correct them; that being the work of *Publick Power* and not of *Private Spirits*. Whilſt therefore the King is *ſo Gracious* as to protect us in our *Churches* and Offices of Worſhip, let us not be ſo *rude and ungrateful*, as to aſſault or diſturb thoſe of his Communion, in their *Private Oratories*, leaſt we provoke him to deprive us of our greater Privileges, for envying him and thoſe of his Communion. Alaſs, no *True Son of the Church of* England will be guilty of this; he will neither be ſo unthankful nor ſo unholy; nor will he go about with *Lyes* and *frightful Stories*, and *falſe News*, to diſquiet his Neighbours or diſturb the Government, nor make *Scandalous Reflections* upon thoſe that are in Authority. He will leave the *Government* of the World to *God* and the *King*, and be careful to do *his Duty* to both, in that State of Life to which he is call'd.

And if *more Reſpect* than this be requir'd of them, that have *more* and *better Breeding*, and are of an *higher Quality*. I do not think that the *Roman Catholicks* themſelves, will *complain* for want of it; but will rather gratefully *acknowledge* the

the *Reſpect and Kindneſs* ſhew'd them in *worſe Times* than theſe, by the *Gentlemen of the Church of England*, even in the late *Bloody days of Trial*; which has been ſo *viſible* and *obſervable*, that another ſort of Men (if it be not a Scandal of *Humanity* to give them the Name of *Men*) have objected it to them as a *Crime*; and, for that Reaſon, reckon'd them *Papiſts* (at leaſt) in *Maſquerade* (as they were then wont to ſpeak.) This Reſpect, indeed, *has been*, and *is ſhew'd*, rather to their *Perſons* and *Conditions*, &c. than to their *Religion*; and it is a Reſpect much becoming thoſe, who would ſhew themſelves *True Sons of the Church of* England: For their *Religion*, as well as their *Breeding*, teaches them, To maintain a *civil and amicable Converſation* with thoſe of the *King*'s *Religion*. I know no *Reaſon* to be angry with any Man, becauſe he ſees not with *my Eyes*, or determines not with *my Judgment*, and ſo conſequently cannot be altogether of *my Opinion*; eſpecially, ſince as *they differ from us*, ſo we differ as much *from them*. Sure I am, our Religion obliges us to a *Catholick Charity* as well as *Faith*, and an *Univerſal Civility* to diſtinguiſh between the *Perſon* and his *Errors* or *Vices*; ſo as to love and behave our ſelves Civilly towards *him*, where we cannot affectionately embrace his Opinion. *Chriſtianity* is, doubtleſs, *the beſt natur'd Inſtitution in the World*. At its firſt appearance it taught the moſt barbarous Nations to depoſe their *Fevity*, and become *tractable* and *courteous*; and where it was once *heartily entertain'd*, the World admir'd to ſee *how civil* and *obliging* thoſe Men were become, who before their Converſion were *moroſe* and *inhoſpitable Pagans* or *Jews*. It was a great fault of the *Jews*, for which they are ſeverely brand-ed by *Juvenal* and *Tacitus*, That they were *peeviſh* and *inhoſpitable* to all that were not of their *own Religion*, ſo as to refuſe them the moſt common Courteſies of telling them their Way, or directing them to the Refreſhment of a common Spring. *Nec monſtare vias, eadem niſi ſacra colenti:* We ought then to make it appear to the World, that *ours* is a better *Religion*, by being *better natur'd our ſelves*; and that we are the beſt *Catholicks*, by expreſſing and practiſing a *Catholick Charity*, which of all other is the *ſureſt Note* of a *True Church*. We ought to ſhew our ſelves *quiet* and *obliging Neighbours* to thoſe *Romaniſts*, who dwell among us; eſpecially ſince both the *Honour of our Religion*

Juvenal.

Joh. 13. 35.

and *of our King* requires it from us: *Incivility*, upon the account of *their differing from us in Religion*, being inconſiſtent with the *Obligations of Chriſtianity* or *Gentility*, and a *Rudeneſs* to the *King's Majeſty*, of whoſe *Communion* they are, and whom we are ſo far to *Honour*, as to pay all the *Reſpects* to him, and to *all ſuch as he eſteems*, that our *Religion* will indeed *permit*; much more all that it ſo *ſtrictly injoyns*.

To ſpeak next of the *Cergy-men*, as concerned in this *Caſe*, to whom indeed it is ſo much a *Caſe of Conſcience*, that it leaves them *leſs Room* than other *Men*, for the Exerciſe even of their *Chriſtian Prudence*: For, they, who are *Prieſts*, promis'd at their *Ordination*, "all faithful Diligence to baniſh "and drive away all erroneous and ſtrange Doctrines, con- "trary to God's Word; and the *Biſhops* at their *Conſecration* in like manner: And farther, "that they will call upon and "encourage others to do the ſame; among which our *Articles* have reckon'd many *Doctrines*, now taught in the *Roman Church*, and every *Clergy-man licens'd to Preach*, has (as the 36*th*. Canon requires) acknowledged, by *Subſcription*, under his own Hand, that every thing contained in the 39. Articles *is agreeable to the Word of God*; and conſequently, he muſt acknowledge, that many *Romiſh Doctrines* are *erroneous* and *ſtrange Doctrines*, repugnant to the Word of God, as being ſo declar'd in thoſe *Articles*; thoſe therefore are evidently ſuch *Doctrines*, as he promiſed at his *Ordination*, *to be ready with all faithful Diligence, to baniſh and drive away*: And is he not then *bound in Conſcience* to do this, in his *Publick Sermons* and *Private Diſcourſes*, as he has a good *Occaſion* and *Opportunity?* Is he not *bound in Conſcience*, at convenient *Seaſons*, to ſhew the *Error* and *Danger* of ſuch Doctrines, without ſo much as naming thoſe who think more favourably of them, ſaving all *Reſpect due to the King*, when he has not only *Liberty* granted him, but is required and directed by his *Majeſty himſelf* ſo to do? For in his *Majeſty's Directions for Preachers* (which was ſent us by his Command,) and we accept with all Thankfulneſs, *Dir.* 3. "He bids us aſſert the Doctrine and Diſcipline of "the *Church of England*, from the Cavils and Objections of "ſuch as are Adverſaries to either. This reſolves the *Caſe of Conſcience*; and as to *Chriſtian Prudence*, his *Majeſty* hath been graciouſly pleaſed to give excellent *Directions* as to that

Caſe

Caſe too, "bidding Preachers thus to vindicate the Church "of *England*, when they are occaſion'd by Invitation from the "Text they Preach upon; or that in regard of the *Au-* "*ditory* they Preach to, it may ſeem requiſite and expedi- "ent ſo to do. Thus to Preach, That the *Pope* or *Church of Rome* is not *infallible*, and that the *Pope* has no *Authority* or *Juriſ-* *diction* within theſe Realms, is expreſly determined by the *Church of* England, *Art.* 19.—37. And our *Parliaments* have in all Ages, as well *before the Reformation* as *ſince*, expreſſed their *juſt deteſtation* of the *Pope's Pretenſions* to it, as appears by the *Stat. of Carliſle*, and by that of *Proviſoes* made 25. *Edv.* III. and by many more in King *Henry* VIII's Reign, who was both *Parliamentarily* and *Synodically* inveſted with the *Supremacy*, in all Cauſes, *Spiritual* as well as *Temporal*, (not that he had Power of *Miſſion* or *Ordination*, but of *Permiſſion* and *Order-* *ing Men*, ſo ſent by the Church, to Preach the *Goſpel* in his Dominions,) which was *legally* and *eſſentially Inherent* in the *Crown* before, the Kings of *England* being *Supreme Ordinaries*, by the ancient *common Law* of this Land, of which thoſe *Statutes* were not *Introductory* but *Declarative*. And the very *Firſt Canon* of our Church does require, "That all Eccleſiaſtical "Perſons, Preachers, *&c.* ſhall *ſeveral times every Year*, to "the utmoſt of their *Wit*, *Knowledge* and *Learning*, ſincere- "ly, without any *Colour* or *Diſſimulation*, teach in their Ser- "mons, *&c.* that no manner of Obedience and Subjection, "within his Majeſty's Realms and Dominions, is due to "any *Uſurp'd* or *Foreign Power*; but that the *King's Power*, "*within his Realms*, is the higheſt under *God*, to whom "all his Subjects do, *by God's Laws*, owe moſt Loyalty and "Obedience, before and *above all other Powers and Potentates on* "*Earth*. Now, if a Preacher, whilſt he is doing the duty of this *Canon*, ſhall call the *Pope Uſurper*, for claiming or exer- ciſing that *Juriſdiction* here, which belongs not to him; and ſhould be thought for that Reaſon, not to *bear Reſpect enough to the King's Religion*, he would indeed but ſhew ſo much the *more Reſpect* to his *Royal Perſon*, *and Regal juſt Power* (as he is *obliged* to do by the *Oaths of Allegiance* and *Supremacy*,) and could be cenſur'd only for his *Fidelity* and *Loyalty to the King*, ſuch as becomes a *True Son of the Church of* England.

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But in *Points* wherein we are not *determined by Authority*, or other *Obligations*, but at perfect liberty to declare, or *not to* declare our *Opinions*; in theſe we have the *faireſt*, if not the only *Opportunities* for the Exerciſe of our *Chriſtian Prudence*: And therefore, for a Preacher of the Church of *England* to affirm poſitively, or go about to *prove* in a *Publick Auditory* or *Aſſembly*, That St. *Peter was never at* Rome; or that *the Pope is Antichriſt*; or that no Man, in his *Right Wit*, can turn *Papiſt*; muſt neceſſarily, under our Circumſtances, be reckon'd *Imprudent*, if not *Impudent*.

Theſe and ſuch like Matters of *Private Opinion*, which when *Publiſh'd*, are like to give *Offence* to our Superiors, and if *forborn* could give no *Scandal* to any; *Chriſtian Prudence* will unqueſtionably direct, ſuch ſhould now be *forborn* out of *Reſpect* to the *King*, and the *Roman Catholick Religion*, becauſe 'tis His: The *daily decay* of *ſolid and ſubſtantial Piety*, is the moſt *unhappy effect* of Chriſtians *fooliſhly Fighting in a Miſt*, and *Scuffling in the Dark* among themſelves, againſt the *Intereſt of Peace and Charity*; and ſcrambling ſo eagerly and ſo childiſhly as they do, for *Nuts and Cherry Stones*; or things fit to be put into the ſame Bag with them, as being of no value with Men of Judgment: And therefore a *Prudent Man* will always take care to avoid, as much as is poſſible, *unneceſſary Controverſies*; and in handling ſuch as he thinks *neceſſary*, I know not how he can give better proof of his *Prudence*, as well as *Obedience*, than by obſerving *his Majeſty's Directions to Preachers*, which give a full *Reſolution to the Caſe* in hand; *viz.* "by doing it with all "*Modeſty*, *Gravity* and *Candor*, without *Bitterneſs*, *Railing*, "*Jeering*, or other *unneceſſary* and *unſeemly Provocation*; and he who ſhall tranſgreſs theſe his *Royal and Religious Directions*, will thoſe of the *New Teſtament* too. He that ſhall uſe the *Liberty* granted him by his Majeſty, for a *Cloak of Maliciouſneſs*, and upon ſuch *Occaſions*, or indeed any other, act the *Merry Andrew in the Pulpit*, deſerves not only the *Fools Coat*, but the *Rod* too upon his *Back*: From whence I infer in the next place;

3*ly*. That thoſe of our *Communion*, eſpecially the *Clergy*, ought neither to *rail* nor *rally* upon the Religion which the King owns. *Religion* with a Man of *Senſe* and *Affections*, is a tender *Point*, and the Affronts done it, do as cloſely touch him, and

and *wound him* more *feelingly*, than any offer'd to his *deareſt Relations*, or to his own *Honour*, as a *Gentleman*; and howſoever the *one part* reſents, and the *other* takes it, 'tis a *diſeas'd heat of the Mind*, and not *Chriſtian Zeal*, to make any ſort of Religion the *ſport* of our *Wits*, and the *triumph* of our *Drollery*: They who are guilty of it, may have eſpous'd the *Fortune*, but have not the *Faith* of the *Church* of *England*. In a good Cauſe, the *faireſt Language* is moſt *advantageous*; a modeſt and *friendly Stile* ſuits beſt with the *Truth*; which like its *Author* uſually reſides, not in the *bluſtering Wind*, the *ſhaking Earthquake*, or the *rageing Fire*, but in a *ſoft* and *ſtill Voice*. 1 Kings 19. 11, 12. Ill Language is doubtleſs a very *prepoſterous Method* of Perſwaſion, being likely to raiſe ſuch *Clouds of Paſſion*, as will obſcure the cleareſt *Arguments*, and render their force *imperceptible* to the provoked Reader or Hearer; on which account I cannot but *applaud* that ſaying of the *Jews*, That *we ought not to blaſpheme any thing, which others venerate for a God*. Joſephus Antiq. l. 4. Railing therefore againſt *Popery* cannot produce any good *Effect*, and at this time it may eaſily produce many *bad ones*; among which none can be worſe, than the Contempt which it will throw upon the *King himſelf*, on whom all Ill Language againſt his *Religion*, does ultimately redound to the *debaſing* of *him* in the eſteem of his Subjects. When the *Powers* of the World were *Heathen*, the Chriſtians in their *Apologies*, do not preſume to expoſe the *Religion* of their Emperors to *Contempt*; but only with great Modeſty and Deference, to vindicate their own from the *unjuſt Criminations* of their *Adverſaries*, as may be ſeen in both the Apologies of *Juſtin Martyr*, and of *Tertullian*. And, as I think, it would be a *Cowardly deſerting* of a very good *Cauſe*, if the Learned Men of our Church ſhould ſuffer the *buſie Romaniſts* to charge her with *Schiſm*, *Hereſie*, or other *Miſrepreſentation*, without *appearing in her juſt and neceſſary Vindication*, and cannot but *applaud* ſome of the late *modeſt* and *ſtrenuous Apologies*, which their *Provocations* have extorted from the Preſs: So I muſt confeſs, that I cannot ſee any *preſent Neceſſity* of troubling our *Pulpits* with theſe Controverſies, the *Myſteries of our Faith* would be beſt *held in a pure Conſcience*, which is *peaceable*; and by *practical Diſcourſes* we may beſt preſerve our *People* from thoſe *Vices*, which only can provoke God to *give them up to ſtrong* 1 Tim 3. 9.

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Delaſions. And if we perceive any of them *warping towards Popery*, there will be more hopes of reducing and confirming them by *perſonal Conferences*, applyed to their particular Scruples, than by ſhooting at random at ſo great a diſtance in general Harangues, which tends not ſo much *to arm the Hearers againſt* Popery, as to poſſeſs them with an *hatred of their Sovereign* for profeſſing it. Since then we are bound in Duty to abſtain from every thing (which without a Sin may be omitted) that tends to the *Diſhonour and Contempt* of him, whom *God* and our *Religion* oblige us to *honour*, I doubt not to conclude, That as Railing againſt *Popery* was never *lawful*; ſo *Preaching againſt it* farther than by the Canons, and his Majeſty's own Gracious Directions, we are obliged to do, is at this time unſeaſonable; and ſo far as it is prejudical to the Government, *utterly unlawful* too: We leaſt of all fear the Seduction of thoſe *Members of our Church*, who practiſe ſtrictly that excellent *Religion*, which they and we profeſs: The *beſt Service* then we can do to prevent the *Growth of Popery*, will be to perſwade Men all we can to become better *Livers* and better *Subjects*; upon which account, *Practical Preachers* will do the Church more Service than *Polemical*, and the *Government* no *Diſſervice*, nor the *King* no *Diſhonour*. 'Tis below them, who think themſelves in the *higheſt form of Chriſtians*, to *ſit down in the ſeat of the ſcornful*; they are of their *Father the Devil*, whereſoever ſuch *Changelings* are found. 'Pray' tell me, and tell me no more nor no leſs, than your own Conſciences will tell you; Is this *Fooling* the effect of *that Faith which was once deliver'd to the Saints*? Or is it not rather a wounding of *Chriſtianity* it ſelf to the *very Heart*? Who of this *Rank*, if he were at *Conſtantinople*, would make it his Buſineſs to tell the *Great Turk*, that his *Prophet Mahomet* were an *Impoſtor*; or, as ſome *Oppreſſed Greeks* think him, *Antichriſt*; or to *ridicule* the *Alcoran*? And why will they make more bold with a *Chriſtian Prince*, and their *Lawful Sovereign*, than with an *Infidel*? This certainly is a *foul Offence*, and as much againſt a good Conſcience, as *Chriſtian Prudence*. Why are Men more inrag'd againſt thoſe who agree *with them* in *moſt things*, than with them who diſſent *from them* in *all*? Chriſt will not give his *Spouſe* a *Bill of Divorce* upon every *Error and Miſtake*, much leſs ſhould we deny her to be our *Mother*, becauſe ſhe

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is not of our *Mind*, this will juſtly bring our *Chriſtianity* as well as our *Prudence* in Queſtion. Theſe are not the *Sons of the Church* of *England*, but the *Standard-Bearers* of *Sedition*, who take no care to govern their *Tongues* nor *Pens*, who have no regard to the *King* or his *Miniſters*, to *Truth* or *Charity*, *Juſtice* or *Honeſty*; which whether they intend it or not, hath a *direct tendency* to the *defaming* of our yet *untainted* Religion. They who will not *offer up* a *Peace-Offering* to the *Magiſtrate*, are none of our *Communion*; and 'tis to be hoped, That the *Fathers of our Church* will correct thoſe *Ill nurtur'd Children*, who are of ſuch *ſurly*, *peeviſh* and *inſolent* Tempers, that others may not grow *immodeſt* by their *uncontrol'd* Extravagancies. Authority muſt at any rate be redeemed from *Contempt*, ſince the very *Life of Government* is *Reputation*; and if you teach the Rabble *to ſcorn the Religion of the Supreme Magiſtrate*, they will not continue long to *reverence* his *Perſon* or *Authority*. If you will prove him to be an *Idolater*, they will ſoon reply, that St. *John* reckons ſuch with *Murderers*, *Dogs*, *Sorcerers and Whoremongers*, *which love and make Lyes*, Rev. 22. 15. And St. *Paul* ranks them with *Sodomites and Thieves*, 1 Cor. 6. 9, 10. That *they hate God*, Exod. 20. 5. *Defile the Sanctuary*, Ezekiel 5. 11. *Commit Adultery with Stocks and Stones*, Jer. 3. 9. Iſa. 16. 17. *Worſhip Devils*, Rev. 9. 20. and that as they ſhall *not inherit the Kingdom of Heaven*, 1 Cor 6. 10. ſo *we are not to come among them*, Joſh. 23. 7. but they are *to be utterly deſtroy'd* by Commiſſion from God, Exod. 22, 20. that they are *Sons of Belial* whom we are *to ſmite with the Edge of the Sword till they be utterly deſtroy'd*, Deut. 13. 13, 14, 15. What is all this, but *Sedition* under *diſguiſe of Zeal*? Let the Men look never *ſo honeſtly*, they drive on *an Intereſt* againſt *Peace and Charity*; and though *Truth* may be *juſtified of her Children*, ſo it be done *with Moderation and Judgment*, when *Neceſſity compels* us, or Authority calls us to it; yet they who can find no better *treatment* for their Auditors, than to prove *all Papiſts* to be *Idolaters*, (as if they had no *ſaving Truths* to Preach them, but ſuch as are full of *diſgraceful*, *ſawcy* and *inſolent Reflections* upon their *Prince* (which hath already *coſt* this Nation ſo many *Millions*

tions of Money, and ſuch *Rivers of Blood*, to the ſhame of *Chriſtianity* it ſelf) would be as ready (if they durſt) to joyn with ſome of *their own Spirit* in the *Prayers*, which were juſtly made *Treaſon*, *Anno* 1. & 2. Q. *Mar.* cap. 9.

1. & 2. Q. Mar. cap. 9.

"That God would turn her Heart from Idolatry to the True "Faith, or elſe ſhorten her days, and take her quickly out "of the way. And the *Act* ſays, "That never *ſuch a Pray-* "*er* was heard, or read to have been uſed by any *good Chri-* "*ſtian*, againſt *any Prince*, though he were a *Pagan*: And therefore in *abhorrence of the Crime*, it condemns the *Authors* of ſuch *libellous and malicious* Prayers, together with the *Procurators and Abetters of them*, to be *guilty of High-Treaſon*: And ſo they are before *God*, who takes every *Injury* done to his *Vicegerents* as done to *himſelf*; *Satyrs* are *bad* every where, but *worſt* in the *Pulpit*, be it in *Prayers or Sermons*; where Men are to ſpeak the words of *Truth and Soberneſs*, *as becomes the Embaſſadors of Chriſt*, and not to uſe any *petulant Girding* or *Reflections* upon any, much leſs upon the *Father of their Country*; nor to dreſs up any of *his perſwaſion* in ſuch *indecent Forms*, or to make them appear *far worſe* than they are; for this is *as great a Sin* as to make *Widows more deſolate*: We are in *Conſcience* and *Prudence* oblig'd *calmly* and *modeſtly* to *inlighten* the Minds of our Hearers, though they count us *heavy Men* for our pains, rather than by expreſſing more *heat* than *light*, to thunder in their Ears ſuch *dreadful Apprehenſions of the Religion of our Prince*, as may claw their *itching Ears*, and raiſe *their Humours and Paſſions* into ſuch a violent *Ferment*, as to tranſport them into the *pangs* of ſome *furious Zeal* againſt *him*, and *all of the ſame Perſwaſion with him*. Our Religion obliges us to be *jealous* of every *Thing* or *Motion* which tends to the *Diſunion*, either of *Subjects* from their *Sovereign*, or of the People among themſelves; which that it may be *permanent* and *cordial*, which is the only thing that can diſappoint the *Deſigns* and *Counſels* of our Enemies, nothing can conduce more to our *preſent* or *future Safety*, than the *depoſing of all Animoſities*, *Rancor*, and *Ill Will* againſt one another; upon the account of *Differences in Religion*, and the going on chearfully in *the narrow Path* that leads to

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eternal Life, without *fighting with* every one that does not keep the *ſame way*, though he be alſo travelling to the *ſame place*; which has ſuch a *ſpirit* of *Oppoſition*, *Contradiction*, and *Pertinacy* in it, as ſpeaks Men to be of *diſtemper'd Brains*, *turbulent Paſſions*, and *corrupt Hearts*, rather than of *Tender Conſciences*. That there ſhould be ſo many pretended *Admirers* and profeſt *lovers of Peace*, and ſo *few Followers* of it in this Kingdom; ſo much noiſe of Religion, and ſo little *Charity*; and eſpecially that Chriſtianity which is ἥμερον καὶ φιλάνθρωπον νομοθεσία, a quiet and gentle Inſtitution, intended to *ſoften* Mens natural Aſperities, ſhould ſpend it ſelf in thoſe Quarrels, which are the greateſt diminution to its intereſt imaginable: That the *Holy Spirit* ſhould bring the *Goſpel* down from Heaven in the ſhape of a *Dove*; and that yet there ſhould be no more *ſtinging Serpents* than the *Profeſſors* of it one to another; and that after more than Sixteen hundred Years Preaching the *glad Tidings of Peace*, there ſhould ſtill be ſuch *diſtractions* and *wranglings* in the Church, ſuch *ſeditions* and *convulſions* in the body Politick, ſuch *ſidings* and *diviſions* in every Town, and ſuch *jarring* and *diſſention* as we ſee and lament in *private Families*; and that the *warmeſt Zealots* ſhould, by Enormities of this kind, run farther on the ſcore of *divine Vengeance*, than *Turks and Infidels* do, upon the bare *ſingle Security* of being *Chriſtians*, are ſuch *prodigies in Manners* as may juſtly *ſtartle* the *wiſeſt* of Men, and force them to conclude, That the *beſt Religion* has the *worſt Profeſſors* of it, and *Pretenders* to it in the World. Might not the *Pagan*, *Turk* and *Atheiſt*, upon the ſight of *our* manifold Heats, Violences and Intemperances, which are *too viſible in Chriſtendom*, reaſonably cry out, *Where is now their God? and where is their Religion?* Are theſe the Men that *pray for Peace*, or do they ever mean to *purchaſe* it? Are not *their Practices* the great ſhame and *confutation* of their Profeſſions? and is not the *Name of God blaſphem'd through their Miſcarriages?* Is *Chriſtianity* become an Enemy to *Humanity*, and turn'd *Incendiary?* Is *Zeal* grown ſuch a *Cormorant* as to eat up *Charity?* And are the *Elect of God*, who ſhould *put on Bowels of Kindneſs*, *Humbleneſs of*

Col. 3. 12, 14. *Mind, and above all, Charity, which is the Bond of Perfectneſs*, grown ſo *fierce*, as to *fly upon* every thing which Cuſtom and *Education* hath not rendred *familiar* to them? Are they impatient with all who do not ſee with *their Eyes?* and will they ſet themſelves in *battle array* againſt all who are not *Wiſe enough* to be of *their Judgments*, and damn all who are not of their Opinions? Could there be ſuch *needleſs* and *endleſs Contentions* among them, if they were *not carnal?* Is this to fight under *Chriſt's Banner*, who was the *Prince of Peace?* Does not this *incontinency of Diſputing* make *Rents* in the *ſeamleſs Garment*, rather than *Reformation?* If they were as *ſollicitous* to ſave their own and their *Peoples Souls*, as they are to *propagate* their *Opinions*; they would not trifle away and laviſh that time and pains in *needleſs Controverſies*, in which they might *make their Peace with God and Men*; nor take more pains to prove the *Pope* to be *Antichriſt*, than they do to prove *themſelves* to be *Chriſtians*, or *make others* ſo; nor tread *true Piety* under Foot in *ſcrambling* for that which hath *nothing* of it, nor like it, but the *Name*. Would not their *Congregations* be more edified by the *Church-Catechiſm* than a *Controverſie?* Or *how many* have you ſeen *heal'd* by being lead into theſe *troubled Waters*, though *mov'd* by the *beſt Angels* of the *Church?* No doubt but it is a *Truth* which the *Mufti* told his *Grand Seignior*, That where the *publick Exerciſe of Religion is allow'd*, 'tis judg'd that *a liberty is granted* to defend all the *diſtinguiſhing Points* of it, without reflecting on that of the *Prince*, (which would be more unpardonable in *us* than in any Men in the World, becauſe he is graciouſly pleaſed to act with us *upon the Square*, and forbids his own *Preachers* to make any tart reflections *on ours.*) Now the fault too common is the *intemperance* of moſt *warm Diſputers* for Religion; who if once they begin to *declaim* or *write* againſt any thing, think they can never make it *odious enough*; and that they may defame it the more effectually, they will hale and *force Conſequences* as on a Rack, to confeſs what the *Principle* never meant, and to catch greedily at ſome *violent Mans over-ſhooting both the Cauſe and the Communion*, and

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to lay this to the Charge of the *whole Church*, though it profeſſes never ſo ſolemnly againſt that *private Doctor's Opinion*; whereas as *great Champions* as they would be thought to be *for the Church* of *England*, they ought not, *in Point of Honour*, to take *every* advantage againſt *her Enemies*, nor to put *every thruſt ſo home* as they do, but *reſtore them in the Spirit of Meekneſs*, nor to *throw dirt in their Faces* to diſgrace them; (which as the Purity of our Church *abhors*) ſo the more they *handle*, the more it will defile them. This is not to *walk in Wiſdom to them that are without*, nor to *keep the Unity of the Spirit in the Bond of Peace*.

There is yet another thing worſe than barely calumniating the *King's Religion*, and that is diſturbing of the *ſolemn Exerciſe of it*, by *Routs* and *Riots*; which would be ſo high an *indecency*, and ſo oppoſite to the *gentleneſs of Chriſtian* Religion, that about the time of the firſt general *Council* of *Nice*, under *Conſtantine the Great*, it was made a Canon in the Council of *Illiberis*, "That if any one "ſhould, out of any immoderate tranſports of Zeal, de- "face, demoliſh or break down Idols or Images, and be "thereupon ſlain (becauſe it is not commanded in the "Goſpel nor practis'd by the Apoſtles) that they ſhould "not be reckon'd in the number of Martyrs: Nor need I remind you, that the Idols were of the *Heathens*, and that *Chriſtian Religion* was not only the *private Religion of the Emperor*, but *publickly eſtabliſhed* by him throughout the Empire; and yet while the *other* had but a *bare Toleration* from the Emperor, and Chriſtianity had *the Law of the Land on its ſide*, yet the *Holy Church* diſcouraged *her Sons* from injuring it by violence. The prevention of railing againſt the Emperor's Religion by the *Lutherans*, was the wiſe care of the *Diet of Ratiſbone*, *Anno Dom.* 1532. which was in part made up of *Proteſtants*, *Electors*, *Free-Princes* and *Hans-Towns*; 'twas their final Accord, "That the *Ausburg Confeſſion* ſhould be allow'd, ſo that "nothing was taught or written but what was contain- "ed in that Confeſſion. As to *raillery* upon the *Religion profeſſed by our Prince*; as it is *bad Manners* and *worſe Religion*,

Can. 60.

ligion, ſo it can never be *good Wit*; which though it be allowed its *Seaſons*, yet this is none of them, 'tis as much as a Man can *well bear*, to ſee it practis'd upon *Virgil* the *Prince of Poets*.

4*ly*. The Church of *England* Men ought not to grudge the *Privileges* allowed by the King to thoſe of his own Communion; he does not deſire that they ſhould ſtand upon *equal Terms* of *publick Privileges* and *Advantages* of the taſting of the *Sweet of the Church Revenues*; but only that they ſhould *lift up their Heads* above the *danger of the Laws*, and he be able to make uſe of *their Services* in the *State*. He neither takes away *our Rights*, nor with-holds *his Favours* from any Men of *our Perſwaſion*, who cannot 'pretend to *deſerve them* without bluſhing. None ever found *diſcouragement* from our *Gracious Sovereign* upon the ſcore of *their Religion*, but have been *advanc'd* and *eſteem'd* according to their *ſeveral Capacities* and Qualifications, ſo long as he found *Charity* and *Unity* maintain'd amongſt them; and why then ſhould *our Eye be evil, becauſe he is alſo good* to ſome of *his own?* A *Chriſtian Magiſtrate* owes ſomething more than *Protection* to the Religion which he *ſincerely profeſſes*, and to them that *profeſs it* with him; they may reaſonably expect his *Countenance* and *fair quarter*, if not hope to enjoy *ſome Proviſion* under him; for certainly he *may* and *ought* to do all that he *is able* and *hath opportunity* to do, on this ſide of *force* and *injuſtice* to help them; a *Nurſing-Father* he is to them as well *as us*, and oblig'd to the Protection and Tuition of all *his Children*, and not to ſuffer them to fare the *worſe* for their *Zeal*, either toward God or himſelf: And methinks we ſhould have more *Wit*, *Honeſty* and *Charity*, more *Modeſty*, *Equity*, *Honour* and *Juſtice*, more *good Breeding* and *ingenuous Education*, if not more *Religion* than to *repine* at it; for this implies ſuch a want of *them all*, as any ingenuous Man muſt needs be aſhamed of. Is it not as fit the King ſhould chooſe his *Miniſters*, as we our *Servants?* Whatſoever a *Prince does*, he is to be preſum'd to do it with great *Reaſon*; his *Actions* are *manifeſt*, but his *Thoughts ſecret*; and 'tis our *Duty* to tolerate the one,

one, and not murmur againſt the other. The Reſults of his Councils are like the current of a *great River*, we ſee *their Streams* but not the *Fountain* from whence they flow; Reaſon of State is Reaſon of Law, though we ſee but the *plain ſide* of that *great Watch*, within which all the Springs and Wheels are incloſ'd and hid, yet we find their *Motions regular*. The King is our *Law-giver*, and his *Conſcience* is *his*; and if it dictate theſe things to be *neceſſary*, though he be *deceiv'd*, they are become ſo *to him*, and by no means to be *declin'd by him*, but he muſt *follow his own Conſcience*; and if he mean it *for good*, he has no reaſon to doubt but *God* will take it ſo, and all *good Subjects* will pay him an Obedience of *Acquieſcence*, if not of *Conformity*; we have reaſon to believe he will do nothing beneath his *own Honour*, and the *juſt Intereſt* of his People. And therefore St. *Auguſtine* in his Book againſt *Fauſtus the Manichee* ſays, That a *Chriſtian Souldier*, fighting under an *Heathen Prince*, may lawfully *purſue the War*, or execute *the Commands* of his *immediate* or *ſuperior Officers*, in the courſe of his Service, though he be not abſolutely aſſured of the *Juſtice of the one*, or the *Expediency* of the other. And in the *caſe in queſtion* 'tis no leſs evident, for *Sovereign* Princes have Power to change the *external Regiment* of the Church. A *Chriſtian Magiſtrate* as ſuch, is a *Governor in the Church*. The Prerogatives and *Preheminencies* of Power and Greatneſs, which are involv'd in the *fundamental conception* of *Sovereignty*, are the *eſſential Rights*, and inſeparably annexed to the *Sovereign*, for which he is accountable *to God alone*; and all Biſhops are ſubject to the *Imperial Power*, who is to determine what *Doctrines* are to be Preached and *what not*, leaſt any ſhould be licens'd to *harangue to the People* in Seditious Libels. His Power is by the *Law of God*, and ſo can have no *Inferior Power* to limit it. The *Father of the Family* governs, not by the *Law* and *Will* of his *Sons or Servants*, but by *God's* and his *own*; nor were the *beſt Kings* of *Judah* or *Iſrael* tyed to any Laws; nor is it the *municipal Law of the Land*, but the *natural Law of a Father*, which binds him to preſerve the *Lives and Fortunes* of

C. 75.

Bramhall *Repl.* 229.

Jer. 20. 1.

Doctor dub. 190. 250.

of his Sons or Subjects. The *Church* is always a *Minor* and *Under-age*, and the King its *Guardian*; how then can ſhe expect to be *back'd* or *countenanc'd* any longer (as ſhe has hitherto been, thanks be to God and the King) by *his civil Authority*, or enjoy the *Revenues* and *Privileges* ſhe has any longer, if the *King's Courteſie be ſo ſoon forgotten*, to deny *him* or *his* the *free Exerciſe of their own* Religion, whilſt we are ſo *warm in ours*, under his *Gracious Protection* and *Royal Bounty* and Proviſions, is beyond *all Shame and Reaſon? Princes* have *an happy time of it*, to ſerve ſuch *Humours*, as if he reign'd over us by *Courteſie*, and had no more but the *Name* of a *King*. Does this expreſs our *Duty* or *Gratitude* to God or Him? We need not debauch the preſent Generation, who are *too bad* already, by teaching them to make *ſlighting* and *peeviſh* Reflections on our *Prince's Actions*. Shall the *Privileges* which *he* and his *Royal Predeceſſors* have granted us, be us'd as *Weapons* to fight and rebel *againſt him?* Shall we deprive him of his Prerogative, which the Law of God, as well as of the Land, has given him? Is not the *Church* of *Rome* a *true Church*, both *in it ſelf* and in *our Judgment* too? And why ſhould you deny *your own Prince*, who is a Member of it, the *ſame Liberty* which you *daily ſee*, without murmuring, granted to the *Embaſſadors of Foreign Princes* and their Followers? Is it not by his Piety and Juſtice that we have the *free Exerciſe* of our own Religion, as by Law eſtabliſh'd, and the advantages of *publick Aſſemblies*, and the *encouragement* of ſuch *liberal Maintenance?* And have not the *Miniſters of Religion* always obey'd the *Imperial Laws*, even when they *liked them not*, not upon *prudential Conſiderations* and *Neceſſity*, but by *divine Appointment*, declaring with the *Sixth Council* of *Toledo*, "That *Can.* 14. "it was impiety to call in queſtion his Power, to whom the "Government of all things was certainly deputed by the "divine Judgment, and that, as well Biſhops as Curates, "and Eccleſiaſticks as Laicks, muſt be ſubject to them; *Bp.* Taylor's Caſe of Conſ. *l.* 3. 192. "and that the ſupreme Power may determine whatſoever "is left undetermined by God: Nay, that he can *derogate by his Power* from an *ordinary Right*, by changing his *Will*, and

and making the *contrary Law*, that he has the *judgment of Diſcretion* and knows beſt, when 'tis fitteſt for him, to govern himſelf by *Zeal*, and when by *gentler Counſels*. Is he not *Head of the Church?* and muſt his *Members* teach him how to govern it? It is by the *Tyes of Religion*, and not of *Power*, that he is bound to keep the *Churches Laws*; and the very *Conceſſions and Privileges* made to them *by him* and his *Royal Predeceſſors*, are as *revocable* as their *Duty is alterable*; for Princes are ſo far from being oblig'd to *perpetuate ſuch Rights* that themſelves have indulg'd, that 'tis a *rul'd Caſe* among the *Greek Fathers*, That *a King may recal his Gift, in caſe the Beneficiary prove ungrateful.* I wiſh our Brethren, who are now ſo ſtubbornly reſolv'd not to *join* with their *reſpective Biſhops*, in an *Addreſs of Thanks to his Majeſty*, for his Morgaging of his Honour under the Broad-Seal of *England*, in his late Royal Declaration, in the firſt place, "To protect and maintain "them, in the free Exerciſe of their Religion, as by Law "eſtabliſh'd; and in the quiet and full enjoyment of all "their Poſſeſſions, without any moleſtation or diſturbance "whatſoever, would ſtudy *this Caſe* a little better, than they ſeem to have done; and then they would highly approve it, as ſome of our Fathers have done, as prudently penn'd; and ſuch an acknowledgment of his Majeſty's ſignal Favours to the Church of *England*, and all her Members, as our *Gratitude* and *Duty* indiſpenſibly oblige us to pay. Can you have any *better Precedents* than thoſe of the *Kings* of *Judah?* Look throughout the ſacred *Hiſtory* of the *Old Teſtament*, and you will every where find, that the *King's Religion*, though often *Heatheniſh*, had the privilege to be *publickly us'd*; and though the *High-Prieſt* and *Sanhedrim* had a Power, which *Moſes* called *The Judgment of God*; yet theſe did not think it either *their Duty* or *Right* to ſuppreſs the *Exerciſe of Idolatry*, whilſt the King was contented with it, though it was ſo manifeſtly *contrary to God's own Law* given them by *Moſes*; and when a King, who Worſhipped according to *Moſes's* Preſcriptions, ſucceeded, neither the *Great Council* nor *People* deſired the *falſe Worſhip* to be ſuppreſſed, till the *King himſelf*

Doctor dub. l. 3. p. 238

ſelf commanded it; which is an *Argument*, that it proceeded from his *High Prerogative*, which the *Kings* of *Judah* laid equal claim to with the *Eaſtern Monarchs*, as the *Iſraelites* deſired a King, *according to the Nations round about them*; upon which *Samuel* recites a large *rightful Power*, which would belong to their Sovereign. Did not *Solomon* put *Abiathar* from the Prieſthood and put *Zadock* in his room; and though the *High-Prieſthood* came to be put out of its *due Channel* of *Primogeniture*, eſtabliſh'd by *Moſes*, and was ſold in our Saviour's time; (ſo that ſometimes the *High-Prieſt* was but *annual*) yet Chriſt acknowledged *Caiphas* to be *High-Prieſt*; and for the *inferior Prieſts*, *David* divided them into Twenty four Orders; ſo that the *applying of the prieſtly Power to ſuch a time*, was wholly the Act of the *civil Government*. *Jehoſophat* named a *Preſident* for the *Sanhedrim*, as well for *matters of the Lord as for thoſe of the King*; and both *Ezra*, though not the *High-Prieſt*, and *Nehemiah*, though not at all a *Prieſt*, acted by a *Commiſſion* from *Artaxerxes*, to execute the *Laws of God and the King*; by which Authority *Nehemiah* turned out one of the *Prieſts*: ſo that though the *prieſtly Office* was a *divine Inſtitution*, yet the *applying and ſuſpending that Authority* was a part of the *civil Power*. Chriſtian *Emperors* made alſo *penal Laws* with relation to *Church-men*, the pains of which were *Suſpenſion* or *Deprivation*, of which there are ſo many *inſtances*, both in the *Old Roman Laws* and in the *Capitulars*, that it is needleſs to inſiſt on the proof of it, to juſtifie his *Majeſty's late Proceedings* by his *High Commiſſioners* for Eccleſiaſtical Affairs, againſt an *eminent Prelate* of our Church, which proves them *Lawful* without committing *Sacrilege*, or *incroaching* on the *ſpiritual Power* of the Church. I need not tell you that it was declared in the *Convocation* of the *Prelates* and *Clergy* of this Kingdom (which make the *repreſentative Body of the Church of* England) *Art.* 37. *Anno Dom.* 1562. "That whereas they have at-
"tributed to the *Queen's Majeſty*, the *chief Government* of
"all the *Eſtates* of this Realm, whether *Eccleſiaſtical* or
"*Civil*; in all Caſes, they did not give unto their Prin-
"ces the *miniſtring* of either *God's Word or Sacraments*,
"but

Joh. 11. 51.
1 Cron. 28. 3.
2 Cron. 19. 11.
Ezra 7 25.
Neh. 13. 8.

"but that only *Prerogative*, which was known to have "been given always to *all Godly Princes*, in Holy Scri- "pture, by God himſelf; that is to ſay, That they ſhould "rule all Eſtates and Degrees committed to their Charge "by God, whether they be Eccleſiaſtical or Temporal, "and reſtrain with the civil Sword the Stubborn and Evil- "doers. *Leſs Power* than this as *good Subjects* could not give unto their Kings, ſo *more than this* there has not been *exercis'd*; nor, I believe, ever will be by our *Gracious Sovereign*. Such Power as was vouchſafed by *God* to the *Godly Kings and Princes* in *Holy Scripture*, may ſerve abundantly to ſatisfie the *unlimited Deſires* of the *greateſt Monarch* in Chriſtendom; and therefore how unpardonable are we to *deny our King* that Power which is inſeparably annext to his Royal Diadem, and *without which he* would be *no King*, but a *Royal Slave* in *Golden Chains*; for the *King's*, the *Church's*, and *our own*, if not for the *Cauſe's ſake*, let us not grudge Men of *his own Perſwaſion* in Religion, the *free enjoyment* of any *Favours* which he is graciouſly pleaſed to afford them; and that eſpecially conſidering that the *occaſion* upon which ſuch *Privileges* were formerly denied them, *viz.* the *Jealouſie the Government had* of their *Sincerity and Obedience*, now ceaſes; and this brings me to ſay ſomething more particularly,

5*ly*. To your ſelf and your *fellow Members* of this *Loyal Parliament* (whom I find to be concern'd in this Caſe alſo.) 'Twould be *preſumption in me* to offer *to direct* your *Votes*, otherwiſe than as a *Divine*, by reciting the *advice of our Bleſſed* Saviour, *Whatſoever ye would that Men ſhould do to you, do ye even ſo to them*, and be ye *wiſe as Serpents, but harmleſs as Doves*; and ſuch like *general Sentences*, the *particular application* of which, I muſt in *good Manners* leave to your own *Chriſtian Diſcretion*; nor can they fail of making a *good application* of them, who conſider that our *Bleſſed Saviour* by theſe *Hieroglyphicks* taught his Diſciples *Innocence* as well as *Prudence*, in times of *greateſt danger*, that they may be able to ſay with St. *Paul*, That *they are pure from the Blood of all Men*; and that the *Church* of *England*, by appointing the former Sentence to be read at the

Offertory, on the 5*th*. of *November* and 30*th*. of *January*, does thereby teach us, whether we have *eſcaped a Danger* or *ſuffered Affliction*, not to be *revengeful*, but be rather ready to *return Good for Evil*. That ſome ſevere *Laws*, which might have *Reaſon* when they were made, ſhould by *common conſent* of all any ways intereſted, *ceaſe*, when the *Reaſon* does univerſally ceaſe, was, I think, never denied by *good Caſuiſts* or *good Statesmen*. Now the *chief Reaſon* alledged, and the *only juſtifiable* one for theſe ſevere *Laws* againſt *Romaniſts*, was the *Jealouſie the Government conceived of their Affections*, and the *Apprehenſions* that their *private Zeal* for their *Catholick Religion* would make them *cool* in their *ſervices to the Publick*, which their imployments would oft require ſhould be againſt *their Principles*; and that they, relying on an *external Power*, were incapable of Duty and true Allegiance to their *natural Sovereign*, and rightful Monarchs: *Kings Proclamation* 12th. *of February*, 168⅚. But who now can plauſibly *ſuſpect their Faithfulneſs to* the preſent King, or that they will be backward in *his Service?* And whilſt the *Caſe ſtands thus*, what need will there be of *ſanguinary Laws* for *Impriſonment during* Life, or *Confiſcation of Goods?* Or for thoſe *Teſts* which exclude the *Peers of the Romiſh Religion* from ſitting in the *Houſe of Lords according to their Birth-right?* Eſpecially ſeeing theſe *latter* were made upon *a miſtake of Matter of Fact*, whereas it has ſince appeared to all *diſcreet Men* of the moſt *unqueſtionable Loyalty*, That the *Popiſh Plot* was of that *perjur'd Villain Oates* and other *ſubtiler Heads* making, to ſerve their *Faction* and *Revenge* againſt the Government: And as it is the *nobleſt Ingenuity* to own any ſort of *miſtake*, ſo methinks it touches *a Man's Reputation but ſoftly*, to retract what he had formerly *believed and acted*, upon a charitable Perſwaſion that Men would not be *Perjur'd*, who after were *legally convicted* for being notoriouſly ſuch; and beſides this, 'tis no *ſafe matter* to alter the *Foundations of Government*, and deface the *Original* of a *Right*, which in the caſe of all *Privileges of Peerage* hath been taken to be either *Writt* or *Patent*; for if theſe muſt give place in any one inſtance, no man knows where

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it *will end*, or whoſe courſe to turn, or be turned out of that *Higheſt Court of National Juſtice*, may next come. In the Parliament of 41. when the old Loyal Aſſurances were laid aſide, and inſtead of the former, the *Preſbyterians* Teſted Men, with their *Covenant*, they were not aware, that they *made a Preſident* againſt themſelves for an *Ingagement*; and the *Ingagers* did not *longè proſpicere* neither; they little thought that they furniſhed their *Maſters of the Army* with a *countenancing Example to break them all in pieces*, and to vote them all *Uſeleſs*. And therefore 'tis a rule of *Wiſdom* as well as of *Juſtice*, a point of *Prudence* as well as *Conſcience*, *not to remove the ancient Land-marks*; and 'tis as uſeful to the *State* as to the *Church*, what the firſt *general Council* decreed, *Let the old Uſages prevail*; ſuitable to which was the *eſtabliſhing Saying* of the Peers long ago, *Nolumus mutare Leges Angliæ*, We will not that the *Laws of* England *be changed*: and certainly, purſuant to this Reſolution, if by any *croſs chance* or *accident* a *change have ſurpriz'd the Government*, a *Reſtitution* to the *former ſettlement* ſhould ſoon be made, and that the rather, becauſe we may ſay of thoſe *ſanguinary Laws*, as his Majeſty in his *Royal Proclamation in Scotland* does *12th. February* 168⅞. of the like made in the *Minority of his Royal Grandfather*, "That "they have been continued of courſe without any de- "ſign of *executing* them or any of them, *ad terrorem* only; and ſure we are, that our *ſevereſt Laws* did not proceed from *Ill-nature*, any otherwiſe than the beſt do *ex malis moribus*: And 'tis obvious to remark, that the *True Sons of the Church of England*, have always been *better natur'd*, than to *preſs* or *countenance the execution* of them in caſes of *meer Religion*; and they have accordingly (bleſſed be God) been very *ſparingly executed*, unleſs when the *bye-blows* of a *powerful Faction*, and no *True Sons of the Church of* England, or ſome violent attempt of the Enemies thereof, have forc'd it; ſo ſparingly have they been executed, that 'tis an *old Proverb* of *Reproach* upon the *Legiſlators*, that their Laws were only made *in Terrorem*, for *Mormoes* and *Scare-crows*: And if they will ſerve for that purpoſe, and to preſerve the *good Seed*, or hinder the *Enemies of our Church*

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and State from ſowing *rebellious and treaſonable Tares among us* whilſt we are aſleep, we deſire no more. The *Holy Church*, which ſo paſſionately deſires the ſaving of *Mens Souls*, never thirſts after the *deſtruction of their Bodies*. Some Laws indeed there are, made ſince our Reformation from Popery, which threaten death to the *Romiſh Clergy*, who are Natives of it, if they be found in this Kingdom. But though the *Wiſdom of the Nation* thought fit to *enact* them at that time, for the ſecurity of *thoſe Proteſtant Princes*, to whom the *Romiſh depoſing Doctrine* is not *Propitious*, yet was it *Treaſon* and not *Hereſie* which thoſe Laws made Capital. And ſince there is no queſtion but that a *Prince of their Communion*, dare *truſt himſelf* in their Hands, and neither deſires nor *needs ſuch Security* from them; there ſeems now no need at all of their continuance. And as it would ſhew a *great Reſpect to the King* to repeal them, ſo it would be a ſeaſonable *Vindication* of us from that cruelty, which the *Romaniſts* have charg'd us with upon the account of them. It hath been, I am perſwaded, a *real Grief to all tender hearted Proteſtants*, whenever *the exigency of State Affairs* hath occaſioned the *execution* of thoſe *ſanguinary Laws*; and it would be the *beſt Evidence* we could bring to convince the World, that it was not the *Religion* but *Treaſon* of *Romiſh Prieſts* that we deteſted, if we take *ſpeedy care* that their *Religion* be no longer *Capital*, now that it may ſo eaſily be *ſeparated from Treaſon*. Perhaps ſome *Inciters to Rebellion*, do buz in your Ears, That the King has no more *buſineß for Parliaments*, and intends to govern by a *ſtanding Army* of his own Perſwaſion; but you and I *know the King loves and honours Parliaments*, as the *beſt means* for the *Kingdoms ſafety*, and his *own ſatisfaction*: And I know *this*, of which you are a *Member*, hath ſo many *active* and *loyal Subjects* in it, as will oblige *him* by all that can be deſired, for acknowledging and the eſtabliſhing of his *juſt Prerogative*, and for *his own Eaſe and Satisfaction*, and the quiet of his *Friends*, of his *Religion*; and that *his Majeſty* will be as ready to ſecure our *national Religion, Liberties and Properties*. The preſent Parliament Men, who are moſt of them *True Sons of*

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the Church of England, are ſo far from *envying* the *Roman Catholicks*, the advantages they now receive as rewards of *their Loyalty*, that they would with a moſt *reſpectful, humble and dutiful Emulation*, even ſtrive with his Majeſty who ſhould reward them moſt: He having publiſhed it to the World in his late *Scotch Proclamation*, "That of his own "certain Knowledge and long Experience, he knows the "Catholicks, that as it is *their Principle* to be *good Chri-* "*ſtians*, ſo it is to be *dutiful Subjects*, hazzarding, and many "of them *actually loſing their Lives* in the defence of a "Prince, though of another *Religion*, (ours he means) "and maintenance of the King's Authority, againſt all *Vio-* "*lences* and *Treaſons*. It were the *higheſt Impudence* to deny but that there were a *great many noble, brave, loyal Spirits* of the *Romiſh Perſwaſion*, who did with the greateſt *Integrity*, and without any other *deſign* than *ſatisfying their Conſciences*, adventure their Lives in the *War*, and leave their Bodies in the Field for the King's Service. There were a great many *generous Souls* among them, whom the *greateſt Temptations* in the World could not have perverted, or made to deſert their King in the height of all his and their Miſeries. Among the reſt, Sr. *Arthur Aſhton*, a Romaniſt, being turned out of the King's Army, with moſt, if not all, of that Communion, to pleaſe the *Rebellious Parliament*, who charged him for having ſo many *Papiſts* about him. This *noble Royaliſt* as well as *Romaniſt*, was ſollicited by the *Parliament* to take a *Commiſſion for a Colonel of Horſe*, and to put in *what Officers he pleas'd of his own Perſwaſion*; *he accepted their Commiſſion*: But to manifeſt *their villainous Hypocriſie*, as well as his *own intire Loyalty*, he immediately went upon his Knees, and delivered it up to the King; upon which *he* and the *reſt of that Religion* were *readmitted into the Royal Army*. Whence it is evident, that they *wanted not an Opportunity of joining* with the Rebels, to their *own Advantage*, had not their *innate principle of Loyalty* kept them ſteady in their *Allegiance*; ſo that they can have *nothing laid to their Charge worthy of Death or Bonds*. Why then ſhould they not have room in his Kingdoms? *Security* for their Perſons and Eſtates, and *Re-*

wards

wards for their Services? Why ſhould we grudge his *Majeſty's Mercy* to others, which we reckon ſo great a Bleſſing to our ſelves? Were they not our *fellow Souldiers and Sufferers* too? And what have they *done ſince* to incenſe the *King* or the *Government*, or their *fellow Subjects* againſt them? *You* wiſh they were of *our Religion*, and ſo do I too; but Men cannot eaſily wear off the *prejudices* of their Education, and moſt of them have *ſuck'd in their Religion* with their Milk. It were very *unjuſt* and *unnatural* to attempt by force to reduce them to *our way of ſerving God*, who are in a *co-ordination* to us; this being to aſſume the *Prerogative of the civil Power*; and againſt *Juſtice*, which muſt be an Ingredient even into the *beſt Religion*, becauſe it would be a *contradiction* to build Religion upon the *ruins* of that which *founds all Religion*, as *Tertullian* Argues. It were unjuſt for us, who are *co-ordinate*, to impoſe upon others their *Faith* or *Worſhip*. Our *Prince* is not to be reduced to the Rule of our *Conſciences*. Into what *ſhameleſs Straits* will this *immodeſty* of ours reduce us? Can we have ſo little *Wit* and *Loyalty* who pretend to ſo much of both? It is worſe than *Barbarous*, to attack any *People* meerly upon the *account of* Religion, not repugnant to the *light of Nature*; for otherwiſe, *Religion*, whoſe chief end is to preſerve Mankind in Peace and Juſtice, would turn the World upſide down, and fill it with *inceſſant Combuſtions* and *Maſſacres*; for it will be as reaſonable that the *Infidels* and *Indians* ſhould invade the *Chriſtians* upon that ſcore as the *Chriſtians* them, and then where will *Depredations* end? To enforce and drag others to the *True Religion*, who are abſolutely at their *own diſpoſal*, neither is, nor can ſeem *decent* nor *expedient:* You will find, *Lactant.* l. 5. c. 19. St. *Ambroſe* in *Luc.* l. 7. and St. *Hillary* and all the ancient Fathers of that Judgment, *againſt Compulſion in point of Religion*; and what have we to do *to judge them that are without*, ſays St. *Paul?* *Julian* would not ſuffer *Chriſtians* to be *forc'd to his gentile Altars*, Epiſt. 52. What if they are diſpleaſed for not enjoying as much of the *benefit* of the *King's Reſtauration* as we do? The liberty of *Repining*, is a charitable allowance to be *indulged them*

Samar. revis'd 54, 55.

P. 58.

1 Cor. 5. 12.

of

of courſe, whom *Providence* hath denied what we enjoy. 'Tis an *unmerciful thing* not *to give Loſers leave to ſpeak*, and the World will talk of *them* and *us too* at their own rate. What if ſome few of them ſhew more heat than becomes them, and graſp at *things not fit* for their Enjoyment? Is it not the ſame caſe with us too? Why ſhould the indiſcretion of a few incenſe *us* againſt the reſt? If they do not all of them, *at all times*, carry themſelves *prudently*, let not their *Allegiance* be buried in Oblivion. If we either love the *King* or the *Peace of the Kingdom*, we muſt behave our ſelves as becomes Men of *Conſcience and Prudence* in this tender Point. *Biſhop Bramhall* in his *Replication to the Biſhop* of *Chalcedon*, ſays, That in *Eight Years time*, in which he had the Government of *Ireland*, committed to him by the *Earl* of *Strafford*, there was not one *Roman Catholick* who ſuffered *Death* or *Impriſonment*, or ſo much as a *pecuniary Mulct* of Twelve Pence, for his Religion, upon any penal Statute; and yet he was as *True a Son of the Church* of *England* and as *Wiſe*; and the Lord *Lieutenant* as great a *Martyr* for his *Religion and Loyalty*; and both of them as fit to be our *Guides*, in this Point, as the beſt Men now living. Stay till they have offended and done things worthy of *Puniſhment*, and then ſpare them not. Men as wiſe and as good as we, thought we might be *ſafe without their being in danger*; and it ſeems highly reaſonable that their having done amiſs, and not our *Fears* and *Jealouſies* of it, that they will do ſo, ſhould make them puniſhable. The Laws made againſt *Roman* Catholicks, are either as *Rebels* or *Papiſts*: If as *Rebels*, what need of *particular Laws* for them more than others? Why not the *ſame Law* to puniſh them and others guilty of the ſame Treaſon? If any *Papiſt* be found guilty, let that Law act againſt him which is thought ſufficient, not only to *Puniſh* but to *prevent Treaſon* in all Men of *Antimonarchical Principles*; and therefore they cannot be made againſt them in that *ſence*, *viz.* as *Rebels*: Nor as *Papiſts*; for then it will follow, That he is liable to moſt *ſeverer Puniſhments*, who acts according to his *Conſcience*, which is the *Rule and internal Law* which God obliges *us to follow*

and obſerve, under pain of *Sin*, *right* or *wrong*; if our *Conſcience*, after a ſerious Examination, dictates ſo; therefore *all humane Laws*, which puniſh a *ſincere* Obedience to this internal Law, *viz. Conſcience*, are hard, in caſe (that is) of an Invincible Error. Beſides, we muſt acknowledge *them* to be a *True Church*, though infected with *ſome Errors*, and to have things *neceſſary to Salvation*; why then ſuch a ſevere Animadverſion upon them? Do not *Turks* and *Jews* and *ſome Sectaries*, who are worſe than either, live *quietly* among us; and why then muſt our Brethren of *Rome* be moleſted? And why may not either *Church* or *State* alter many things concerning their *own Conſtitutions*, upon prudent conſiderations, as the Reaſon and Circumſtances of things vary, upon new and better Reaſons? No Law, purely Humane, can be made *perpetual*; and when it is made, it muſt be *interpreted* according to the mind of the *Lawgiver*; and when he interprets his *own Law* he does not *take off* but ſuſpends the Obligation; and he may *intervene* between the *Equity* and *Strictneſs*; for the *Intention* more than the *Letter* of the Law, is to be regarded: And certainly, Mens *ſtiffneſs in keeping* what they have got (though not upon ſuch *Grounds* as themſelves now approve of) is rather a *Point of miſtaken Honour* than of *Conſcience*; a Contention of *Spirit* rather than a Debate of *Truth* and *Equity*. And if this be the *Caſe*, I am ſure all *wiſe and good Men* will cenſure your *Obſtinacy* and *Frowardneſs*, if you perſiſt; though the *Mobile*, perhaps, may reproach you with *Levity* and *Cowardice*, if you retreat. To *change our Minds* upon *mature Deliberation* and *better Experience*, and the evidence of *new* and *better Reaſon*, is a great piece of *Chriſtian Generoſity*, and ſuch as will ſpeak you *honeſt*, though not *crafty Men*. And if the *honour of your Religion* be *of equal value* to you with that of your *perſonal Reputation*, 'twere well you ſtudied, how much *that* were concern'd, in the peaceable and obedient Temper of ſuch as pretend to have eſpous'd it, as becomes the *True Sons of the Church of England*. Nothing can *ſtain* the Reputation of the *glorious Religion* we profeſs, more than your *turbulent*, *ſtiff* and *ungovernable Tempers*, who are the *chief Patriots* and *Profeſſors* of it.

Ductor dub. p 143. l. 3. 408. p. 400.

Shall

Shall we, who have hitherto endeavoured *to ſtrengthen the hands of the Magiſtrate*, now ſtrive to *weaken them?* Shall *we*, who pretend to *inact his Laws* in the very *Conſciences* of his Subjects, now endeavour to put other *Limitations* and *Conditions* upon them than *God* has done; or pretend the *Revocation* of the *Broad-Seal* of the King's civil Authority, by the *Privy-Signet of Religion?* Where-ever this is done, that *Prince* or *Magiſtrate* had need be a very devout Man indeed, who caſts a *benign aſpect* upon the profeſſion of that Religion, which has ſo *malignant an influence* upon his Government: And all conſidering Men will with great Reaſon *doubt*, whether that *Religion* be of *God* which gives ſuch diſturbance and *trouble* to his *Vicegerent*; and whether that will carry Men to *Heaven hereafter*, which makes ſuch Tumults and Confuſions as will be an *Hell upon Earth*. I hope 'tis no 13*th*. *Article of your Creed* or *mine*, That whatſoever a *Parliament* does is rightly done; for that were to bring *Rome* home to our own doors, by giving them that *Infallibility* which they give the *Pope*: Men are not bound to build their *Conſciences* upon *Acts of Parliament*. I have heard, That to *diſſolve* a Parliament in diſcontent, is to pick a *quarrel* with the *whole Nation*; and I am of Opinion, That *for them to fly in the Face of the King's Religion*, would be the ready way to pick a *quarrel with him*; and whether it be a *conſcientious* or *prudent* thing ſo to do; or that a deſign to prevent a *remote* and *contingent Inconvenience* can atone for a Diſobedience at preſent, which may poſſibly *diſſolve* the frame of Government, I leave to you to judge of. There may ariſe a *Pharaoh* who knew not *Joſeph*, and then you may come to be *whip'd with your own Rods*. Theſe violent Oppoſers of the *regal Prerogative*, know not what *Spirit they are of:* Do they *meet the ſame Meaſure they would have meeted to themſelves again?* Is this their *brotherly Kindneſs*, *Meekneſs*, *or good Manners?* Does not the *Prince of Peace* oblige his Diſciples, *If it be poſſible, and as much as in them lies, to live peaceably with all Men? The Wiſdom which is from above, is pure and peaceable*; it conſults the *publick good*; and 'tis a true Teſtimony of a *religious* and *generous Mind*, in his moſt retired thoughts, to look out of himſelf,

Jam. 1. 7.

ſelf, and be mindful of the *publick Welfare* of the whole in all his *private Meditations*; 'twas this made the *Fabii* and *Fabricii* and other *Roman Worthies*, ſo renown'd in thoſe times, that they were content to *expoſe themſelves* to the greateſt dangers, and to venture the *loſing* of the *good Opinion of the Mobile, for the Proſperity and Safety of the Commonwealth*. Lord, how *rare a thing* is it, in our age, to find a *private Man*, who cordially devotes himſelf to the *good of the Commmnity*, which is of ſo much the nearer *concernment* than the *private*, as it is of *larger Extenſion?* Conſider before it be *too late*, that the *Religion* you are ſo juſtly *inamoured* with, will rather be *prejudic'd* than *promoted* by this *peeviſhneſs* of her Profeſſors: Haſt *thou the Faith of the Church of England*, have *it to thy ſelf*, and *take the Kingdom of Heaven* by an Holy *violence*, but do not attempt by any *wicked violence* to impoſe it upon others? will you neither be obedient for *Wrath nor yet for Conſcience ſake?* Did ever *Chriſt* and his *Apoſtles*, who were arm'd and inſtructed with a *greater Power*, for the vindicating of the Truth, than ever any Perſons ſince, either *Civil* or *Eccleſiaſtical*, were, behave themſelves ſo unſeemly? Did not St. *Paul* become *all things to all Men, that he might by all means gain ſome?* And ſhall not *we interchangably* uſe the duties of *common Humanity* to them of the *Roman Religion?* Not ſhew them *the way* (but out of the *Land of the Living*) who are going towards the *Land of Promiſe*, as well as we, and yet think we *do God and the King good Service*? Does not St. *Paul* command *every Soul to be ſubject to the higher Powers*, upon pain of Damnation? If they are in *Errors*, you may *warn them of their danger, as he did, Night and Day with Tears*; but you muſt by no means *draw Blood of them*, nor tempt others to diſpiſe them: *Let your moderation be known unto all Men; Chriſt came not to deſtroy but to ſave alive*; we had better be *perſecuted* our ſelves than become *Perſecutors* of others; nothing that is *violent* or *injurious* can have any thing of *Religion* in it; and why ſhould we tempt the *Romaniſts* to combine together (as they *will do*, if they have not *more Religion* than we ſhew in this Stubbornneſs) to *revenge the Injuries* that have

Acts 20. 31.

Luke 9. 26.

have been *offer'd them*, the *Wounds that have been given them in the Houſe of their Friends*? Of which we are as *guilty*, by being the *unconcern'd* and *ſilent Spectators*, as if we were the *principal Aſſaſſins*; and whoſoever is afraid of being reproach'd for a *Papiſt*, by *pleading their Cauſe* as far as *Juſtice* and *Charity* favours it; or conſults his *Eaſe* and *Reputation* more than his *Religion* at this *juncture*; when ſuch *aſſaults* are made upon the *Principles of the Church of England*, even by them who pretend moſt kindneſs to it, deſerves the Puniſhment either of a *Coward* in his Religion, or a *Traytor* to it. No Man, who loves his *King* or *Country*, can wiſh for more *Liberty* or *Encouragement* than the *Church* of *England* Men enjoy; and for any of them to grudge the *King* immunity for them of *his own* Religion, is ſuch a compoſition of *Indiſcretion*, *Popularity*, *Ingratitude* and *Inſolence*, as is little deſerv'd by ſo *Good and Gracious a Prince*. Peace is not the thing we purſue, but *Popularity*, which may be the *Fool's Paradiſe*, but it is the *Wiſe Man's Scorn*: He never attempts to keep up a *Party* againſt *Authority* with a *Spirit of Contradiction*; nor to make *differences* more or *wider* than they are to pleaſe the *People*, who love to hear *Well* of themſelves and *Ill* of their Princes, as you cannot but have heard ſome *degraded Courtier's* do, who being *outed of their Employments*, or diſappointed and defeated of their ſecular Aims, never ceaſe to *Harangue* againſt what they have *loſt* or *miſs'd*, to ſatisfie, not their Reaſon, but their Revenge. Theſe are the great *Champions* for the Church, whom the *Populacy* admires. Popularity makes theſe *Hectors* as bold as *Lyons* now, who would *fly as faſt from danger* as any *hunted Stag*, if a *Blood-hound* were at their Heels, according to *Tertullian's* Obſervation, *Novi & Paſtores eorum in pace leones, in prælio cervos*: He was a *Wiſe* Man that told us, That to *fawn on the People*, is the *loweſt degree of Flattery*, and I think he might have added, and the *higheſt degree* of Folly; for nothing can be more *fooliſh* than to eſteem *their Good Opinion*, whoſe *Judgments* we approve not; for a Man to ſtand in the *King's Light*, on purpoſe to draw the *rowling Eyes of the Crowd* upon himſelf; to be look'd at, and to be *talk'd* of, as a

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Man that would fain be thought *conſiderable* by being *troubleſome*; this is indeed the *Poiſon of Hypocriſie*, which *deſtroys* many *Souls*, as well as *diſturbs* many *States*; and therefore when you hear Men, *ſo zealous* in ſtanding up for *God's Glory*; take heed that they prove not *Chapmen* for their *own*. *Popularis aura, vilia mancipia*; That they may be *Town talk for oppoſing the King*, and attempting to *eat them without Salt* whom the King honours; to which I am ſure it is not the *Spirit of Chriſtianity* that provokes them, but a much worſe Principle. I hope there are but a few of theſe amongſt your *fellow Members*, and that moſt of you are ſincerely reſolv'd to go on in the *peaceable way* which you know to be *right*, as counting it your *Glory* to have the Teſtimony of your *own Conſciences*, bearing witneſs with you of your Integrity. If the reſt of your *Brethren* will bear you company, in gratifying *his Majeſty* in his juſt and reaſonable Expectations, I know you will be *the better pleas'd*; if not, I doubt not, but you have courage enough to act *Vertuouſly by your ſelf*, rather than *to do Ill for Company*; and that you will rather be *ſingular* in a Loyal Vote, than *Sociable* in the contrary. I am better acquainted with *your Courage and Conſcience*, than to be *jealous* of this; nor is it to hearten *you*, but *other Men* upon this occaſion, that I ſay ſo much on this Subject, as *becomes every Man in my Station*, who am one of them that *watch for your Souls*, and therefore dare not betray them by my *ſilence*, and *coolneſs* in God's or the King's Cauſe: My *Crime* would be as deep as my *Silence*; and my not *proclaiming*, next to my *procuring*, *the danger* you run your ſelves into, for want of a timely *foreſight*; the not *diſcovering* any *Net* in which you may be unhappily *enſnared*, and not *breaking it too*, if we *can*, would be next to the *ſpreading* of it if we *could*. And I know full well, That *Cowardice in a Miniſter* is worſe than in a *Souldier*, by how much our *warfare* is more *honourable* than *theirs*; and I reckon them the moſt *profligate Cowards* in the World, who are afraid of *opening their Mouths for the King*, for fear the People ſhould open their *Mouths* againſt them. The fear of offending a *private Brother* is a thing *not conſiderable*

ſiderable in compariſon of *the Duty* we owe to the *publick Magiſtrate*; for this would cut the *Sinews* of all Authority, and bring the *King and his Laws* into Contempt, by gratifying ſome Mens *cauſeleſs Scruples*, and others *groundleſs Jealouſies*: Do not therefore ſo conſider *Roman Catholicks*, as to forget they are *Engliſhmen* and *good Chriſtians*; let *Anabaptiſts* or *Preſbyterians* act this part, rather than any *True Son of the Church of England*: Her's in which you are embarqued is not a *Fire-ſhip* deſigned for *Deſtruction*, but for *Edification*; ſhe is for *winning Men* over to her ſelf, with *Mildneſs* and the *Spirit of Meekneſs*, and not for inraging them with *Violence* and *Bitterneſs*; and therefore never ſeek for a loop-hole to creep out of, but *ſtand to her Principles*; trouble not your ſelf to enquire whether the *thing*, which the King expects, be *expedient* or not, being well ſatisfied of its *Legality*; let the *King anſwer* for that; God will never lay it to *your Charge*. God *guides* all Princes Actions to *his own juſt and wiſe Ends*, who can cauſe the *Wrath of Man to turn to his Praiſe*; his *Providence* and *Protection*, and our *Prince's Conſcience* and *Honour*, are as *good Security* to *our Church*, as any we can deſire; and ſhe has taught us to reſt ſatisfied with it; and told us, That Religion never proſper'd by any *undue Practices* to advance it. *Meekneſs*, *Patience* and *Humility* are thoſe *Graces of the Spirit* which convince and convert. I hope *Time*, and a *right Underſtanding* of *our Princes exemplary Juſtice*, the *ſacredneſs of his Royal Word*, and the moſt *obliging Temper* of his *Perſon*, will allay thoſe dangerous *Democratical Furies*, which whereſoever they prevail or enter, poſſeſs Men with Principles of *Uſurpation*, upon the *fundamental Prerogatives* of their Sovereign, and deſign to *diveſt him* of the loyal and ſincere *Affections* of his *Peoples Hearts*: He has done all that any *Prince* can poſſibly do, to convince the World of his *merciful Inclinations*, to make *his Moderation known unto all Men*, *whom he can ſafely truſt*, as well as to his *Roman Catholick* Subjects; and how far he is from *incroaching* upon any Man's *Conſcience* himſelf, or ſuffering others to do it; he has made it *his Buſineſs* Night and Day, ever ſince he ſate upon the Throne, to allay all *Heats* and *Animoſities*,

moſities, ariſing from *different Perſwaſions* in Religion, and to unite the Hearts and Affections of all his Subjects *to God in Religion*, to his *Vicegerent in Loyalty*, and to their *Neighbours in Charity*; he longs to ſee us *at Peace* with our ſelves and *all the World*; beſides he hates to ſee us *forward* to do ſuch *Bloody Offices* one to another, as *Turks* and *Jews* would be aſhamed of; nothing is ſo diſpleaſing to him, as to ſee *fellow Chriſtians and fellow Subjects reviling* and *libelling* one another, as once *Conſtantine* did, in the *Council* of *Nice*, killing and *treading one another under Foot*, as in the *Council* of *Epheſus*, and as in the *Schiſm* of *Damaſus* and *Urſicinus*; as if Chriſt, the *Prince of Peace*, were *not yet come into the World*, or at leaſt not *reveal'd* in this part of it. If there be any *Incendiaries* amongſt us, Religion does not *inflame* them; if there be any ſuch *Feuds*, Religion does *not kindle them*; ſhe cannot do *that upon Earth* which ſhe damns to the *Pit of Hell*: That which makes us *grievous to our ſelves or others* cannot be Religion; ſhe teaches us to *love our Brethren as our ſelves*, and to *dwell together in Unity*; and if our *Practices* be accordingly, our *Principles* will eaſily *defend themſelves*. *Now is the time* for us of the *Church* of *England*, to remember our Doctrine of *ſincere Obedience to the ſupreme Power*, a Doctrine pleaſing to *Almighty God*, and of good report among all Princes; and let us not ſhew now, when *we think our ſelves touch'd*, that we were only *Political* and *Mercenary* in our *Loyalty*; and that as the Devil ſaid of *Job*'s *ſerving God*, It was *not for nought*; it may be ſaid of *our ſerving the King* too, becauſe we had all along the chief *Countenance* and *Protection* of the Laws which he made; and as the Phraſe there is, had a *Hedge made about us, and about all that we had on every ſide*; but in the caſe under debate, if any of *our Communion* provoke the King to Anger (who is not, nor will not be angry with us for *cleaving to our Religion*) let him be his own *Caſuiſt*, whether he pays *an intire Chriſtian Obedience*, ſeeing he would conclude in leſſer Inſtances, that the *firſt Provocation* begins a *Quarrel*; 'twould now be but bantring, to endeavour to *commend the King* out of reſentment of a repulſe; when as indeed, ſetting

ting aſide *home Reaſons*, he would appear *leſs conſiderable* in *Foreign* Negotiations for the publick Good; when *Foreign Princes* ſhall hear by their *Miniſters*, how ſmall Influence he can have upon his own Subjects at Home. 'Tis too well known, that in the Reign of our late *Gracious Sovereign*, the like exceptions have been made abroad, upon ſome *undutiful Carriages* of his *People* to him at Home, to the *Diſhonour* and *Damage* of theſe Three Kingdoms. I wiſh we did all well conſider that *all penal Laws* imply a Power of *Relaxation* in the *Legiſlator*, and that the *King's Government* conſiſts in *Imperial* as well as *Political Laws*; and therefore is not to be reſtrain'd upon any Pretence whatſoever. *Conſtantius* ſetled the *Arrian*, and after him, *Julian* the *Pagan Religion*, by their own *Imperial Power* and *Edicts*, yet the Chriſtians did not controll them; nor have we any more Power to riſe up againſt our King, or to diſobey him becauſe he is a *Catholick*, than the *Romaniſts* had to rebel againſt *Queen Elizabeth* (beſides the Queſtion of her Right of Succeſſion:) For it is not the *Law* that makes the *King*, but the *King that makes the Law*; and though both *for his own* and the *publick Intereſt*, which are inſeparable, he ought to act according to thoſe Laws, which do the *more powerfully oblige him*, by being his voluntary Eſtabliſhments and the *Effects of his Royal Will*; yet *Juſtice is not againſt Charity*; and both the *Interpretation* and *Execution* of thoſe Laws are in him. In him is acknowledg'd the ſole *Power of raiſing Forces*, of *granting Commiſſions* both by Land and Sea; of *calling*, *adjourning*, *proroguing* and *diſſolving Parliaments*, *when* and *where* he judges it *moſt expedient*; and in his Power it is to remit the *Severities of penal Laws*, whereby he may manifeſt his *Goodneſs* and *Clemency*, as well as his *Greatneſs* and *Juſtice*; by graciouſly *Pardoning* both the *ſmaller Breaches* of his Laws, and the more *capital Offences* which he might moſt juſtly puniſh. From him all Places of higheſt Truſt derive *their Authority*. It is his *Commiſſion* they act by, when they put his *Commands and Laws* in Execution; and without, or againſt his Will and Conſent nothing can be legally acted or done. His *Parliaments Concurrence* with his deſires is always kind and convenient,

though not always *abſolutely neceſſary*. And I do, with ſubmiſſion offer to thoſe of your *Illuſtrious and Loyal Aſſembly*, Whether in this Affair, of which I am ſpeaking, it be not *conſiſtent with your Wiſdoms*, to follow a courſe uſed in many caſes, by a Court as politick as any in the World, that of *Rome*, who when they are advertis'd of ſomething *paſſing by a Prince*, which formerly came from them, do immediately *diſpatch away the Grant* to the ſame effect, to ſave their *pretenſions of Right* to do it. Before King *James* the Firſt's time, you will hardly find, that the *Sovereign's Propoſals* were ever rejected by *Parliaments*, and yet their *Petitions* have oft, with good Reaſon, been denied in Queen *Elizabeth*'s time; the *publick Bills* were drawn by the *Privy-Council*, and underwent afterwards very *calm, gentle* and *ſhort Debates* in Parliament. But that which may ſtick ſtill with ſome of you, in the *preſent caſe*, is, Your anſwering the King's expectation, will look like a giving away *your Religion*: It may look ſo to ſome *Pur-blind People*, who ſee but little before them, and then the *Reaſon* is no better than *Popularity*, which is now adays grown amongſt *Perſons of Quality* as common and great a fault as *Oppreſſion* was formerly. But how is our *Religion* given away by your *conſent* to that, which your *diſſent* cannot hinder? It is our *Intereſt* as well as our *Duty*, not to be wanting to them whom the *King eſteems and honours* in any acts of *Friendſhip*, which are *conſiſtent* with a good Conſcience; and to ſuffer our *City Gates* to ſtand wide open for them, that they *may go in and out at pleaſure, and partake of all the Benefits and Privileges which we enjoy*. No Man ever did a *good turn of Friendſhip* to another, but at one time or other he himſelf *eat the Fruits* of it. Let it be remembred, in what *good condition* the *Proteſtant Religion* is in many *Governments* within the *German Empire*, by allowing *Privileges* to thoſe of the *Church of Rome*: How well aſſured the *Governments* are of their *continuing entirely Faithful*, when theſe People have *equal aſſurances* with other *Subjects* of their remaining ſafe. Waving many Inſtances which that *Empire* affords, let us look into that of *Brandenburg*, the Religion of which Country is *Lutheraniſm*, and

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is ſo preſerv'd by the *Elector*, though he many years ago became a *Calviniſt*; nor will this Change ſeem *ſmall* to thoſe who are acquainted with the mutual *ſlender Amities* of thoſe two Perſwaſions; the Men of *Ink* and *Gall*, on both ſides, blackning one another, and interchangably repreſenting the oppoſite *Opinions* to be *fowler* than *Popery* it ſelf in their Eyes: But yet in this *Electorate*, ſuch was the Wiſdom of his *Highneſs*, that he freely gave an aſſurance to keep the *publick Religion* as he found it; and ſuch has been his *Faith* and *Honour*, that he has been *ſacred to his Ingagements*. On the other part, theſe *Graces* have been *ſuitably received by his Subjects*, that as he makes *them happy*, ſo they, and his own *Prince-like Vertues*, have rendred him the moſt *glorious Prince* that ever *Brandenburgh* enjoyed; and if *we* do our part like them, we have no occaſion to queſtion his *Majeſty's doing His*. Though he keeps many *Calviniſt Miniſters* about him, and makes uſe of the *Laity who Worſhip in his way*; yet the others do not repine at it; much leſs ought *we* to grudge *them* the Fruits of the *King's Favour*, who were as *Loyal Actors*, in the late Times of Rebellion, and *greater Sufferers* than we; they who *ſuffer'd with* and *for him*, might modeſtly have expected to have been *reſtored* to their Privileges of *True Engliſh Subjects* before now, and to have been rais'd above *Contempt* and *Danger*. I ſpeak not this to teach our *Senators Wiſdom*, but ſhall *pray to God* "who *ſtands in the Congregation of* "*Princes*, and obſerves, not only all their *Ways*, *Acti-* "*ings* and *Proceedings*, but even the moſt *ſecret Deſigns* and "*Intentions* of the Hearts of every one of them, from whom "alone cometh all *Council*, *Wiſdom* and *Underſtanding*; that "when by the *Authority of our Sovereign Lord the King*, "you ſhall be *lawfully gather'd in his Name*, *to Conſider*, *De-* "*bate* and *Determine* this, and other weighty Matters, "both of Church and State, he would ſend down his "*Heavenly Wiſdom* from above, to direct and guide you in "all your *Conſultations*: That having his *Fear* always be- "fore your Eyes, and endeavouring to lay aſide, ſo far as "*humane Frailty* will permit, all private *Intereſts*, *Prejudi-* "*ces* and *partial Affections*, the reſult of *your Councils*, may

" tend to the *glory* of his bleſſed name, the *maintenance* of
" True Religion and *Juſtice*, the *Safety*, *Honour* and *Happi-*
"*neſs* of the King, the *publick Wealth*, Peace and Tranquil-
" lity of this Realm, and the uniting and knitting toge-
" ther of the Hearts of all Eſtates and Perſons, within the
" ſame, in true *Chriſtian Love and Charity* one towards ano-
" ther: which will be your *greateſt Honour* here, and the way
to *eternal Glory* hereafter.

But if any in *your high Station* ſhould ſay, ſuch I mean who *ſit upon the ſame Bench* with you, we are ſo far from grudging *Papiſts the Power* into which his Majeſty has been pleas'd to put them, that we will leave all to them, and we will be ever *Loyal*, but we will not act in the *ſame Commiſſion* with them, either *Civil* or *Military*. Theſe Men, who are ſuch *Newer-paſſive Loyaliſts*, may do well to *conſider*, That this their peeviſh Reſolution is diſagreeable to their *Allegiance* at large, to their *Duty* by Law, and to the *Intereſt* they eſpouſe. Their Principle is wholly *deſtructive of Loyalty*; for to *be Loyal and not to ſerve the King* when requir'd, is a plain Contradiction; ſince Loyalty is not like a *civil Ceremony*, but an Obligation laid upon us by the *higheſt Law*, to obey thoſe placed over us; againſt whom he does *paſſively rebel*, who is unactive in their Service. And therefore the *Primitive Chriſtians* obey'd their *Emperors*, though *Heathens*, with the *hazard of their Lives and Fortunes*; and ſhall We, that are the *Sons of the Church of England*, refuſe the lawful Services of a moſt Chriſtian and Gracious King? whom we are obliged to *ſerve without Ifs and Ands*, as well when he *Frowns* upon us as when he *Favours* us; for this is the *only way* to be *God's Favourites as well as his*, and to prove our ſelves *Members of Chriſt* as well as of the *Commonwealth*. 'Tis a known Maxim in the civil Law, That *Subjects ought not only to obey the Government, but to be Inſtruments of it too*; without which the *Government* could not be carried on, and the *greateſt Princes* would have leſs *effectual Authority* than a *Centurion* has, who ſays to one *Go and he goes, to another, come and he comes, and to a third, Souldier do this, and he does it*: And our *common Law* has therefore eſtabliſh'd this *Subalternacy of obeying and bearing*

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part in the Government, of which Sr. *Thomas Overbury's Caſe* and *Impriſonment* is a pregnant Inſtance; nor can it be juſtly ſaid, That it was an *over-ſtretching of the Prerogative*, for the like was after practis'd upon Sr. *Peter Heyman*, who for behaving himſelf like ſome other mutinous Commons, in one of the laſt Parliaments of King *Charles the Martyr*, was ſent, againſt his liking, on an Errand into the *Palatinate*; and though this was complain'd of as a Grievance in the *Parliament of Forty one*, they had not the aſſurance, at that or any other time, to condemn the Ceeling with him as illegal. No Prince could govern a Kingdom without this *Right of compelling his Subjects* to miniſter their reſpective Offices under him: And as to acting in the *Commiſſion of Peace*, the Great Chancellor, in the late King's time, in the Caſe of an *Iriſh* Noble Man ſeated in *England*, and refuſing to take the *Oath* of a *Juſtice of Peace*, declared, That he ought to do it, and every Man elſe *nam'd in the King's Commiſſion*: and therefore they are unpardonable to *diſpute it now*, who have already *taken their Oaths* and acted many years accordingly.

Nor is it leſs againſt your *Intereſt* than your *Duty*, to *withdraw your Services*; for if you *quick-ſighted Men*, *who ſit higher than your Neighbours*, ſpy more *Damages* and *Miſchiefs coming on the Country*, than we can ſee, from thoſe who are *newly put into Commiſſion*, you have the *more Reaſon* not to *deſert your Station*.

There were *many Gentlemen* in the Rebellious Age before the King's *Reſtauration*, who, acting under the Uſurper's Commiſſion, told their confiding Friends, they indur'd it only in order *to the ſerving the King* and the *Loyal Party*; how much rather ſhould Men now *ſerve the King*, and *ſubalternately* thoſe that ſerve him, when they are called to do it by a *lawful Authority*? Let them alſo conſult their *Honour as Gentlemen*, and ſhew a *Courage* befitting their *Quality*, like that brave *Roman*, who did not, like other *mean Spirits*, ſneak out and quit his Poſt, but generouſly profeſt he did not *deſpair of the Commonwealth*, nor would he deſert its Service: If they to whom this is urg'd, ſay, No more do we; we *acquieſce in the Kin'gs Pleaſure*, but

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we care not for *Acting*; their laying down thus, is *an Impeachment of their Loyalty*; for hereby do they raiſe or increaſe the groundleſs *Fears* and *Jealouſies* of the People, who will be over-apt to conclude, That if thoſe leading *Men in the Country*, upon whoſe Conduct they ſafely relyed, *Withdraw themſelves*, *all is loſt*; *Religion* and *Property* are vaniſh'd; whereas you are the only *Men* who can and ſhould take them off theſe miſtakes, by giving them to *underſtand*, That the *current of the Law* is as clear as ever, and that the King does no more for his *own Religion*, than every Prince in the World does *for his*; nor *leſs for ours*, than will ſuffice to make us *Happy*, if we had but *Wit* enough to know when we were ſo. That, as to the *mixture of Popiſh and Proteſtant Juſtices*, *Ireland* has been long ſo Govern'd and with *good Succeſs*; and as the greateſt number of our preſent *Statute Laws* were made by their *Anceſtors Council and Conſent*, then of the ſame *Religion they now are of*; ſo we have no reaſon to queſtion but they will be as forward to *execute*, as the *others were* to get *them inacted*. And if, after all, they confeſs, as all Ingenuous and Conſidering Men muſt, That they could conſent to the *repealing and taking off the capital*, *penal*, *and diſabling Laws againſt the Roman Catholicks*, but they could not *anſwer it to their Counties* for which they ſerve; they need not be told (who were ſuch apt Scholars in the tender Point of *Privileges of Parliament*) that their Power is more than that of the *States General* of the United Provinces, for they may not only *conſult* but *conſent without thoſe who ſent them*; and if they dare deny it, ſend a *Serjeant at Arms* for them (as you know they lately did, how *legally* I Diſpute not.) And ſince thoſe *States*, in the late *King*'s *Time*, concluded with him a Point of *mutual Benefit*, *without ever ſending to their Principals*, and were afterward thanked by them for it; with more *Right* and with as good *Succeſs*, may they concur with the King's *Motion*, if it be conſider'd, That they were not choſen by Men of that *Antimonarchical Spirit*, who generally prevail'd in the Three Elections before this. And as to thoſe of the *oppoſite* Party, who can think their *Thoughts* are likely to be like *Lycurgus his de-*

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ſence of his Laws, That though they were *not the beſt*, they were as good as then could be made; and ſeeing they ſurmize that ſome Men endeavour to *bring Parliaments into Diſeſteem*, as *ſtubborn* and *intractable*, and therefore uſeleſs; in proſpect of this and what may probably enſue, it will undoubtedly be *Prudent*, to give up many *Points* formerly contended for, with too much Eagerneſs and too little Juſtice; by which *Compliances* with the *Royal Power* and *Goodneſs*, they may have *freſh* and *larger Aſſurances* of ſaving the main Stake. Thus have I honeſtly eſſay'd to give you the beſt *Reſolution* I can of the *Caſe in Queſtion*, whether the *Thoughts* which were to my ſatisfaction, will prove ſo to your's, or others more *fearful* and *jealous* in the *Communion* of our *Church*, I know not; but I *hope* they will, and *wiſh* they may not only for the King's *Service* and *Satisfaction*, but for their *own* and *Peace* ſake. He was a *ſound Politician*, who told us, That for the *maintenance of a Religion* long in being, it is neceſſary oft times to reduce it to its *firſt Grounds*; Machiavel *p.* 333. nor do I think it would argue want of *Policy* or *Piety* in the *Sons of the Church of England*, to ſtudy the Primitive *Conſtitutions* of the ſame, and to reflect upon the *peaceable Temper* of the *firſt Reformers*, and to conſider what one of our beſt Caſuiſts, our Church ever bred, tells us, in the Caſe of *One of our Church Marrying with a Recuſant*, That in Points, wherein the *Subſtance of Chriſtianity conſiſts*, *the fundamental Articles of the Chriſtian Religion*, *we both agree*. And that he who rightly underſtands thoſe *Catholick Truths*, taught in the *Catechiſms of both Churches*; *and concerning which all Chriſtendom*, *in a manner*, *are at a preſent accord*; *and will alſo ſuffer* himſelf farther to conſider, That the *Church of England* does not impoſe upon the *Judgments and Conſciences* of her *Members*, any thing to be believ'd or receiv'd as of neceſſity to Salvation, but what is truly *Catholick*, and confeſſed by her Adverſaries ſo to be; and conſequently, that the Differences between her and the *Romiſh Party*, is wholly about thoſe *Additionals* or *Superſtructures*, may eaſily reſt ſatisfied in his Judgment and Conſcience, That the *thing deſir'd* is not *ſimply evil*, and *toto genere*, unlawful, but expedient; and as the *exigencies* and *Bp.* Sanderſon's 5. Caſ. *p.* 12.

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the *conjunction* of our preſent Circumſtances, and the probability of the *good and evil Conſequences* of it, prudently laid together and weigh'd one againſt another require, are little leſs than neceſſary.

And in Truth, did we live up to the *Rules* and *Canons* of the Church, the *Differences* between them and us would not appear ſo many and ſo great, but that we might hope under ſo *Gracious a Prince*, who has a kindneſs for both, to become at laſt, if not Men of one *Judgment*, yet at leaſt of one *Heart*. I will allow ſuch a *Caſuiſt* as *Ferguſon* to repute the *Terms of Union with* Rome, *impoſſible and abſurd*, for ſo they muſt needs be, to ſuch an *Arch-ſchiſmatick* and *Traytor* as he is: But if we conſider, that there are a great many *Truths* of ſo little value, that a wiſe and good *Man* would part with them all for a *Grain of Charity*; and how dangerous it is and damnable, *to rend the Peace of the Catholick Church*, we ſhall not be ſo *ſtiff* and *inflexible*, ſo *tenacious* and *unyielding*, even in Matters of ſo ſmall moment, as we too familiarly are to ſo ſhameful a degree of *Obſtinacy*, that we will not ſtir an hairs breadth to win a Brother, no not to gratifie a *Prince*: Intreat, perſwade or convince them (*Non perſuadebis, etiamſi perſuaſeris*) ſtill they hold their *Principle*, which is none of the beſt; *obtain all*, *yield nothing*; ſo far are they from being arm'd with *Epaminondas* his brave heroick Reſolution, *Totius orbis divitias deſpicere pra patria charitate*; to deſpiſe *private Intereſts* for Love of the *publick Peace* of Church and State. This were ſuch a *Self-denial*, as would adorn a Chriſtian, and ſpeak him truly *Catholick*; and if Diſtempers in the *Body Natural* and *Political* are reduc'd by *Phyſicians* and *Politicians*, not to what they *ſhould be*, but what they *can be*; then let us not ſtrive to advance our *Chriſtian Liberty*, above the Laws of *Sobriety*, *Charity* and *Government*, nor endeavour to *ſcrue any Peg ſo high in the Church* as to make a *diſcord* in the State, but endeavour calmly to *perſwade* and *convince* Men by the *Scriptures* and *Reaſon*; for though the *Miniſtry* and *Service* be ours, yet the *Dominion is his* who *bears the Sword*, and whoſe *Friends muſt be ours*, or elſe we are not *Chriſt's* nor *our own*. We may keep *our Conſciences Tender*, but

Ferguſ. Inter. of Reaſ. 593.

but not ſo *raw* as to kick and wince at all which touches us, or which we underſtand not. Remember that of *Lactantius*, *Quæ, ubi, aut qualis eſt Pietas? nimirum apud eos qui bella neſciunt, qui concordiam cum omnibus ſervant, qui omnes homines pro fratribus diligunt, qui cohibere iram ſciunt, omnemque animi furorem tranquillâ moderatione lenire:* Such an *Evangelium armatum* as ſome *warm Diſputants* would make our Religion favour, would better become *John Goodwin* to publiſh, who was better *skill'd in the methods of embroiling Three Kingdoms*, than any *True Sons of the Church of England*, whoſe Laws are not like *Draco's* the *Athenian*, written in Blood: Her Heart is not ſo *petrefied* as to rejoyce in Evil; ſhe abhors all living *Bonefires*; ſhe prays for the *Converſion of her's and God's Enemies*, and delights in their *Reformation*, but not in their *Ruine*; her Commands are like her *Saviour's* with the *Sceptre* and not with the *Sword*, unleſs it be of the *Spirit*, which ſhe never ſuffers to make way to Mens *Conſciences* by cutting through their *Fleſh*. *Let my Soul never come into ſuch Bloody Councils as theſe.* The *Greek Church* approves not to this day, the *putting Hereticks to Death*; and we have great Reaſon to Bleſs *God* and the *King*, that our Writt, *de Hæretico comburendo*, is taken away by Act of *Parliament*; and may all other *Sanguinary Laws* periſh and be aboliſh'd as well as that, made in this or any *Chriſtian State*, againſt Men upon the ſcore of *Chriſtian Religion*, if the moſt notorious Offenders againſt it be puniſhed with a *civil Death* here, and an *eternal* hereafter, 'tis ſufficient: *Defendenda eſt Religio non occidendo ſed moriendo. Aut hoc non eſt Evangelium, aut nos non ſumus evangelici; fraterna neceſſitudine cohæremus, quam qui non agnoſcit injuſtus eſt:* Chriſtianity binds us to purchaſe Peace at Intereſt, rather than keep up a Party againſt it; for there is ſuch variety of *Education*, *Intereſt*, and *Cuſtom* in the World, that he who reſolves to yield to no Body can agree with no Body. Chriſt comply'd with the *Rites* and *Cuſtoms* he found in the World, and condeſcended to the very *Humours* of Stubborn People, to ingratiate himſelf and his Doctrine: And *Eraſmus* hated diſcord ſo much, that he lov'd not any *Truth* that might

P. 487.

Iſa. 29. 4.

occaſion it, *Mihi ſane adeo inviſa eſt diſcordia, ut veritas etiam diſpliceat ſeditioſa:* Nor can any deſire to keep the Wounds of the Church or Kingdom *open*, but ſuch as would be better pleas'd to ſuck the Blood of both; and peaceable Princes have a happy time of it, to ſerve the Humours of ſuch Men, and receive ſuch Encouragements as they daily give them. There was to be no *deſtructive Beaſt* in all God's *Holy Mountain*; the *Beaſts of prey* came down from *Mount Seir*, and not from *Mount Sion*. If the Counſels of any of the Enemies of our Church be of *Men* or *Devils*, it will come to *nought*; but if it be of *God*, we cannot overthrow it, leaſt happily we be found Fighters againſt God; and if ever we hope upon good Grounds to ride on and proſper, it muſt be becauſe of our *Truth*, and *Righteouſneſs*, and *Meekneſs*, not of *Humour* and *Petulancy*; for this is a time of *healing*, and not of troubling the Waters. There is nothing wanting to make us live quietly one by another, though of ſeveral *Judgments*, whilſt we agree in the *Fundamentals of Religion* and *Loyalty*, but the ſubduing of our own *inordinate Affections*. Did we take up the *Croſs* to lay it upon other Mens Shoulders? or do we fellow Chriſt, as the *Jews* did, to Crucifie him? This is to *love Chriſt* and the *King* as Men do one another, till they be brought to the Tryal: *Goodneſs* is the beſt Note of the *True Church*, and I hope will prove the *inſeparable Character* of *Ours*; for, I am ſure, none are ſo affable to their Brethren on Earth, as they that have their *Converſation in Heaven*. If we will ſuffer it, our Religion is ready to tye the *Gordian-knot* of Kindneſs between us, and all who deſerve the Name of Chriſtians; it will breed an harmony in the Affections of all the King's Subjects who receive it; it will ſublimate and ſpiritualize their Humanity, and draw it off from all the Dreggs of Malice and Uncharitableneſs, and teaches us to love the King for his Goodneſs, as well as others to fear him for his Reſolution. The *Samaritans* held it an Abomination to come near a Man of a *different Religion* or *Perſwaſion* from them, but we *have not ſo learned Chriſt*; may there never any *ſtrife* be heard amongſt us, but who ſhall ſtrive firſt

Is. 11. 9.

and

and moſt to ſerve God and the King: Unleſs you loath your preſent *Manna*, and long for your old *Ægyptian* Leeks and Garlicks, you will not make others look like *Devils*, that you may look the more like *Saints*, but you will join with the Church and the meaneſt of her Children, and ſay a hearty *Amen* to this Prayer, *Domine da pacem in diebus noſtris*; and ſpend your time in *Prayers* to the *God of Peace*, that you may prevail to ſtifle and put out thoſe *Diſſentions* which the Divel has *kindled* among us; and in *Tears* if you cannot, ſo ſhall ye be *found in Peace* by the Prince of Peace at his coming, without ſpot and blameleſs, and our *Hieruſalem* be built up as a City at Unity in it ſelf.

Sir, I have not martial'd my Thoughts into ſuch a method as I ſhould and would have done, if my time and other Accompliſhments had born any proportion to your Expectations, and the duty of ſuch an undertaking; but I hope I have ſaid enough to make it plain to all the True and Well-meaning *Sons of the Church of England*; that what I have preſs'd you and them to do, and reſolve, by God's Aſſiſtance, to practiſe my ſelf, Is

1*ſt*. A Duty we owe to Almighty God, by whom all Kings Reign (who are not the *Peoples Creatures* but his *Vicegerents*) not intruſted with theirs, but inveſted with his Authority. Pſ. 8. 15.

The Powers that be are ordain'd of God, and as he that reſiſts them, *reſiſts the Ordinance of God*; ſo he that diſhonours them, diſhonours *God's Ordinance*, and by conſequence *God himſelf*. And as *reſpect for the King's ſake*, is to be paid to all ſuch Perſons as *he deputes to* ſuſtain his Authority and repreſent his Perſon; ſo much more *for God's ſake*, is honour to be paid to the *King*, whom God hath commiſſion'd to be his *Deputy* on Earth, and inveſted with the largeſt ſhare of his Authority. Beſides, God hath expreſly commanded us to *honour the King*, and twice joyn'd it with a Precept to *Fear Him*, to denote that none can deny the King Honour, but ſuch as have no fear of God before their Eyes; and that without Diſobedience to God we cannot refuſe to honour the King, both as a Chriſtian and a King: And here, once for all, let it be obſerv'd, That when St. *Peter* wrote his firſt Epiſtle, Prov. 24. 21. 1 Pet. 2. 13.

and therein gave Chriſtians that Precept of Honouring the King; he, who then govern'd them, was none of the beſt, but perhaps one of the worſt in the World who ever wore an Imperial Crown; a profeſt Enemy, not to Chriſtianity alone, but to Morality too. *Nero* was at that time *the Roman Emperor*, who was not only an *Heathen*, and of a *different Religion* from them; but alſo as *Tertullian* ſtiles him, *Dictator Damnationis noſtræ*, the firſt Perſecutor of the Chriſtian Religion, which ſhews him to be of none at all. And yet ſuch a King they are commanded to honour, which may aſſure us, That 'tis the King's Authority, abſtracted from his *perſonal Qualifications*, which we are to honour; be his Religion what it will, be it *any* or *none* at all; if he be our King, God requires us to conſult his Honour in all things; and without Diſobedience to God, I hope I have ſufficiently prov'd that we cannot do otherwiſe. Every True Son, therefore, of the *Church* of *England*, who acknowledges his Majeſty's Title to the Imperial Crown of theſe Kingdoms to be unqueſtionable, muſt conclude it to be an *indiſpenſible Duty*, which he owes to Almighty God, to ſay and do all that he lawfully may for the King's Honour.

2*dly*. 'Tis a Duty which we owe to the *King*, and that not only becauſe *God* hath by the *divine Law* given him a *Right* thereunto, but alſo becauſe the *Benefits* which we enjoy under his Government deſerve it. Do we not enjoy publick Peace and Preferments, and the free and publick Exerciſe of our *Religion*, which is a bleſſing infinitely more valuable than any of which we can be ambitious, on this ſide Heaven? He hath not only indulg'd that to us, but by many moſt gracious, ſolemn and reiterated Promiſes, engaged his Honour and Fidelity to protect us in it; which we muſt honour for the *Church's Magnâ Chartâ*, the more tranſcendent act of Grace, becauſe not extorted by Rebellion, and a *ſecurity* more *firm* than any Law, which cannot tye a King (who is declared the ſupreme Judge of the Law and above it) ſo faſt as the Obligations of his own *Royal Word* and *Honour* do it. And is there nothing due for ſo high a Favour? Are not we to be extreamly

tender

tender of his Honour, who is ſo *tender of our Happineſs*, as that he may juſtly be ſtiled the *Defender of our Faith*, as well by *Deſert* as by *Inheritance*; as not only to protect it from real Dangers, but alſo to protect the Profeſſors of it from their *own fears?* If a *Nero* be to be honoured, much more a *Titus* or *Veſpaſian*: If a *Tyrant* (who was a diſgrace to Humanity,) much more an *indulgent Father of our Church and Country*; one whoſe *Clemency* makes him the delight of Mankind, and one whoſe *Royal Word* gives his Subjects the beſt Security of which they are capable.

3*dly*. 'Tis a Duty we owe to our Country: The King is *the Light of our Iſrael*, as *David* is ſtil'd; and the more *bright* and *reſplendant* this Light, the more *bright*, *powerful* and *benign Rays* and *Influences* will it diffuſe among us. He is the *breath of our Noſtrils*; and if our undutiful and indecent *Behaviour* towards him do *eclipſe his Honour*, by interpoſing any *thick Body* between him and his Peoples Hearts, or taint the Nations Breath with an *ill Savour*, it would be a ſad *Symptom* of the decay of its Vitals. Who knows not, that the uſual Methods of *Treaſon and Rebellion* have been firſt to *blacken the Prince*, and make him ſeem *vile to the People*, and then to tempt them to oppoſe and reſiſt him? Firſt to repreſent him in ſome foul ſhape (as the *Heathen Perſecutors* did the Primitive *Chriſtians*, when they cloathed them in Beaſts Skins) and then expoſe them firſt to be *derided*, and at laſt to be *devour'd?* And what did any Nation ever get by Rebellion, but *expence* of *Treaſure* and *Blood*, *Rapine*, *Miſery* and *Ruine?* In which Point, if we are yet unſatisfied, let us ſit down and caſt up the Accounts of ours from *Forty* to *Sixty*, the *ſumma totalis* of which will be found to be *nothing on the Balance*, but the loſs of our *Liberties*, *Properties* and *Religion*, with the additional Intereſt of *Slavery*, intailed upon us and ours for ſo many Years. Can we then better conſult the *Kingdoms* good at this time, than by maintaining the *Kings Honour*, or take a better courſe to keep it in *Peace* and *Plenty*, than by keeping up a good Opinion of our moſt Gracious Prince among his Subjects; or ſhew our ſelves *greater Patriots*, or better Friends of our Country, than

2 Sam. 21. 7.

Jer. 32. 3.

than by being zealous for our Prince's Honour, and jealous of all thoſe Words or Actions, which may ſecretly undermine it?

4*thly*. Laſtly, This is a Duty we owe to our *Dear Mother the Church of England*, from whoſe *Breaſts* we have ſuck'd an *untainted Loyalty*, and by whom we have been trained up to a *moſt tender Zeal* for the Honour and Service *of our King*, without any relation had to his Religion. It is well known, That no Church under Heaven ever taught her *Children* more *Loyal Principles*, or more *conſtantly* than ſhe has done; and therefore no *Children* on this ſide Hell, would be more unpardonable for *acting Diſloyally* than *hers*. She never allow'd any pretence whatſoever to *diſingage* us from our Loyalty; nor did ſhe ever abſolve us when we appear'd to want it, but upon found and ſincere Repentance. The more inexcuſable then were we, if we ſhould diſgrace our Breeding and Education under her moſt excellent Inſtructions with any contrary Practices: And the more indiſpenſibly are we oblig'd to lay hold of thoſe Opportunities, which the Providence of God does now offer us, to give the World ſuch a convincing Teſtimony of our Loyalty, as unleſs the *True genuine Sons of the Church of England* ſhew, I queſtion whether it will ever ſee. *Catholick Loyalty* I mean, not only bearing patiently, but dearly loving, and devoutly honouring our Prince, though of a different Religion, and not ſpeaking ill of any thing, of which he hath himſelf entertain'd a *ſacred*, or would have us have a good Opinion.

And thus far have I, in Obedience to your commands, expreſſed as plainly as I could, the judgment of my own Mind, about this important and ſeaſonable Duty. I am ſo ſenſible of my own *unfitneſs* for an undertaking of this Nature, that nothing but *Your's* or a *greater command*, could have drawn me to make ſuch an eſſay; leaſt ſo *good a Cauſe* ſhould ſuffer more by *my Weakneſs* than gain by my *Zeal*: However, ſuch as it is, I humbly ſubmit it to your better Judgment; not doubting but that whatever you judge to be ſaid amiſs, will be, by *your Charity*, as if it had never been ſaid by me, and corrected by your Chriſtian Prudence: And

if

if any thing be ſaid that may be capable of doing his Majeſty any Service, you will conceal the Author, leaſt his obſcurity prove an Obſtacle to the efficacy of his Arguments. Who will live and die a True Son of the Church of *England*, a Loyal Subject to his Majeſty, and

Your Humble Servant,

A. B.

FINIS.

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and obſerve, under pain of *Sin*, *right* or *wrong*; if our *Conſcience*, after a ſerious Examination, dictates ſo; therefore *all humane Laws*, which puniſh a *ſincere* Obedience to this internal Law, *viz. Conſcience*, are hard, in caſe (that is) of an Invincible Error. Beſides, we muſt acknowledge *them* to be a *True Church*, though infected with *ſome Errors*, and to have things *neceſſary to Salvation*; why then ſuch a ſevere Animadverſion upon them? Do not *Turks* and *Jews* and *ſome Sectaries*, who are worſe than either, live *quietly* among us; and why then muſt our Brethren of *Rome* be moleſted? And why may not either *Church* or *State* alter many things concerning their *own Conſtitutions*, upon prudent conſiderations, as the Reaſon and Circumſtances of things vary, upon new and better Reaſons?. No Law, purely Humane, can be made *perpetual*; and when it is made, it muſt be *interpreted* according to the mind of the *Lawgiver*; and when he interprets his *own Law* he does not *take off* but ſuſpends the Obligation; and he may *intervene* between the *Equity* and *Strictneſs*; for the *Intention* more than the *Letter* of the Law, is to be regarded: And certainly, Mens *ſtiffneſs in keeping* what they have got (though not upon ſuch *Grounds* as themſelves now approve of) is rather a *Point of miſtaken Honour* than of *Conſcience*; a Contention of *Spirit* rather than a Debate of *Truth* and *Equity*. And if this be the *Caſe*, I am ſure all *wiſe and good Men* will cenſure your *Obſtinacy* and *Frowardneſs*, if you perſiſt; though the *Mobile*, perhaps, may reproach you with *Levity* and *Cowardice*, if you retreat. To *change our Minds* upon *mature Deliberation* and *better Experience*, and the evidence of *new* and *better Reaſon*, is a great piece of *Chriſtian Generoſity*, and ſuch as will ſpeak you *honeſt*, though not *crafty Men*. And if the *honour of your Religion* be *of equal value* to you with that of your *perſonal Reputation*, 'twere well you ſtudied, how much *that* were concern'd, in the peaceable and obedient Temper of ſuch as pretend to have eſpous'd it, as becomes the *True Sons of the Church of England*. Nothing can *ſtain* the Reputation of the *glorious Religion* we profeſs, more than your *turbulent*, *ſtiff* and *ungovernable Tempers*, who are the *chief Patriots* and *Profeſſors* of it.

Doctor dub. p. 143. l. 3. 408. p. 400.

Shall

Shall we, who have hitherto endeavoured *to ſtrengthen the hands of the Magiſtrate*, now ſtrive to *weaken them?* Shall *we*, who pretend to *inact his Laws* in the very *Conſciences* of his Subjects, now endeavour to put other *Limitations* and *Conditions* upon them than *God* has done; or pretend the *Revocation* of the *Broad-Seal* of the King's civil Authority, by the *Privy-Signet of Religion?* Where-ever this is done, that *Prince* or *Magiſtrate* had need be a very devout Man indeed, who caſts a *benign aſpect* upon the profeſſion of that Religion, which has ſo *malignant an influence* upon his Government: And all conſidering Men will with great Reaſon *doubt*, whether that *Religion* be of *God* which gives ſuch diſturbance and *trouble* to his *Vicegerent*; and whether that will carry Men to *Heaven hereafter*, which makes ſuch Tumults and Confuſions as will be an *Hell upon Earth.* I hope 'tis no 13*th. Article of your Creed* or *mine*, That whatſoever a *Parliament* does is rightly done; for that were to bring *Rome* home to our own doors, by giving them that *Infallibility* which they give the *Pope*: Men are not bound to build their *Conſciences* upon *Acts of Parliament.* I have heard, That to *diſſolve* a Parliament in diſcontent, is to pick a *quarrel* with the *whole Nation*; and I am of Opinion, That *for them to fly in the Face of the King's Religion*, would be the ready way to pick a *quarrel with him*; and whether it be a *conſcientious* or *prudent* thing ſo to do; or that a deſign to prevent a *remote* and *contingent Inconvenience* can atone for a Diſobedience at preſent, which may poſſibly *diſſolve* the frame of Government, I leave to you to judge of. There may ariſe a *Pharaoh* who knew not *Joſeph*, and then you may come to be *whip'd with your own Rods.* Theſe violent Oppoſers of the *regal Prerogative*, know not what *Spirit they are of:* Do they *meet the ſame Meaſure they would have meeted to themſelves again?* Is this their *brotherly Kindneſs*, *Meekneſs*, *or good Manners?* Does not the *Prince of Peace* oblige his Diſciples, *If it be poſſible, and as much as in them lies, to live peaceably with all Men? The Wiſdom which is from above, is pure and peaceable*; it conſults the *publick good*; and 'tis a true Teſtimony of a *religious* and *generous Mind*, in his moſt retired thoughts, to look out of himſelf,

Jam. 1. 7.

ſelf, and be mindful of the *publick Welfare* of the whole in all his *private Meditations*; 'twas this made the *Fabii* and *Fabricii* and other *Roman Worthies*, ſo renown'd in thoſe times, that they were content to *expoſe themſelves* to the greateſt dangers, and to venture the *loſing* of the *good Opinion of the Mobile*, *for the Proſperity and Safety of the Commonwealth*. Lord, how *rare a thing* is it, in our age, to find a *private Man*, who cordially devotes himſelf to the *good of the Community*, which is of ſo much the nearer *concernment* than the *private*, as it is of *larger Extenſion*? Conſider before it be *too late*, that the *Religion* you are ſo juſtly *inamoured* with, will rather be *prejudic'd* than *promoted* by this *peeviſhneſs* of her Profeſſors: Haſt *thou the Faith of the Church of England*, have *it to thy ſelf*, and *take the Kingdom of Heaven* by an Holy *violence*, but do not attempt by any *wicked violence* to impoſe it upon others? will you neither be obedient for *Wrath nor yet for Conſcience ſake*? Did ever *Chriſt* and his *Apoſtles*, who were arm'd and inſtructed with a *greater Power*, for the vindicating of the Truth, than ever any Perſons ſince, either *Civil* or *Eccleſiaſtical*, were, behave themſelves ſo unſeemly? Did not St. *Paul* become *all things to all Men, that he might by all means gain ſome*? And ſhall not *we interchangably* uſe the duties of *common Humanity* to them of the *Roman Religion*? Not ſhew them *the way* (but out of the *Land of the Living*) who are going towards the *Land of Promiſe*, as well as we, and yet think we *do God and the King good Service*? Does not St. *Paul* command *every Soul to be ſubject to the higher Powers*, upon pain of Damnation? If they are in *Errors*, you may *warn them of their danger, as he did, Night and Day with Tears*; but you muſt by no means *draw Blood of them*, nor tempt others to diſpiſe them: *Let your moderation be known unto all Men*; *Chriſt came not to deſtroy but to ſave alive*; we had better be *perſecuted* our ſelves than become *Perſecutors* of others; nothing that is *violent* or *injurious* can have any thing of *Religion* in it; and why ſhould we tempt the *Romaniſts* to combine together (as they *will do*, if they have not *more Religion* than we ſhew in this Stubbornneſs) to *revenge the Injuries* that

Acts 20. 31.

Luke 9. 26.

have

have been *offer'd them*, the *Wounds that have been given them in the Houſe of their Friends*? Of which we are as *guilty*, by being the *unconcern'd* and *ſilent Spectators*, as if we were the *principal Aſſaſſins*; and whoſoever is afraid of being reproach'd for a *Papiſt*, by *pleading their Cauſe* as far as *Juſtice* and *Charity* favours it; or conſults his *Eaſe* and *Reputation* more than his *Religion* at this *juncture*; when ſuch *aſſaults* are made upon the *Principles of the Church of England*, even by them who pretend moſt kindneſs to it, deſerves the Puniſhment either of a *Coward* in his Religion, or a *Traytor* to it. No Man, who loves his *King* or *Country*, can wiſh for more *Liberty* or *Encouragement* than the *Church* of *England* Men enjoy; and for any of them to grudge the *King* immunity for them of *his own* Religion, is ſuch a compoſition of *Indiſcretion*, *Popularity*, *Ingratitude* and *Inſolence*, as is little deſerv'd by ſo *Good and Gracious a Prince*. Peace is not the thing we purſue, but *Popularity*, which may be the *Fool's Paradiſe*, but it is the *Wiſe Man's Scorn*: He never attempts to keep up a *Party* againſt *Authority* with a *Spirit of Contradiction*; nor to make *differences* more or *wider* than they are to pleaſe the *People*, who love to hear *Well* of themſelves and *Ill* of their Princes, as you cannot but have heard ſome *degraded Courtiers* do, who being *outed of their Employments*, or diſappointed and defeated of their ſecular Aims, never ceaſe to *Harangue* againſt what they have *loſt* or *miſs'd*, to ſatisfie, not their Reaſon, but their Revenge. Theſe are the great *Champions* for the Church, whom the *Populacy* admires. Popularity makes theſe *Hectors* as bold as *Lyons* now, who would *fly as faſt from danger* as any *hunted Stag*, if a *Blood-hound* were at their Heels, according to *Tertullian's* Obſervation, *Novi & Paſtores eorum, in pace leones, in prælio cervos*: He was a *Wiſe* Man that told us, That to *fawn on the People*, is the *loweſt degree of Flattery*, and I think he might have added, and the *higheſt degree* of Folly; for nothing can be more *fooliſh* than to eſteem *their Good Opinion*, whoſe *Judgments* we approve not; for a Man to ſtand in the *King's Light*, on purpoſe to draw the *rowling Eyes of the Crowd* upon himſelf; to be look'd at, and to be *talk'd* of, as a

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Man that would fain be thought *conſiderable* by being *troubleſome*; this is indeed the *Poiſon of Hypocriſie*, which *deſtroys* many *Souls*, as well as *diſturbs* many *States*; and therefore when you hear Men, *ſo zealous* in ſtanding up for *God's Glory*; take heed that they prove not *Chapmen* for their *own*. *Popularis aura, vilia mancipia*; That they may be *Town talk for oppoſing the King*, and attempting to *eat them without Salt* whom the King honours; to which I am ſure it is not the *Spirit of Chriſtianity* that provokes them, but a much worſe Principle. I hope there are but a few of theſe amongſt your *fellow Members*, and that moſt of you are ſincerely reſolv'd to go on in the *peaceable way* which you know to be *right*, as counting it your *Glory* to have the Teſtimony of your *own Conſciences*, bearing witneſs with you of your Integrity. If the reſt of your *Brethren* will bear you company, in gratifying *his Majeſty* in his juſt and reaſonable Expectations, I know you will be the *better pleas'd*; if not, I doubt not, but you have courage enough to act *Vertuouſly by your ſelf*, rather than *to do Ill for Company*; and that you will rather be *ſingular* in a Loyal Vote, than *Sociable* in the contrary. I am better acquainted with *your Courage and Conſcience*, than to be *jealous* of this; nor is it to hearten *you*, but *other Men* upon this occaſion, that I ſay ſo much on this Subject, as *becomes every Man in my Station*, who am one of them that *watch for your Souls*, and therefore dare not betray them by my *ſilence*, and *coolneſs* in God's or the King's Cauſe: My *Crime* would be as deep as my *Silence*; and my not *proclaiming*, next to my *procuring*, *the danger* you run your ſelves into, for want of a timely *foreſight*; the not *diſcovering* any *Net* in which you may be unhappily *enſnared*, and not *breaking it too*, if we *can*, would be next to the *ſpreading* of it if we *could*. And I know full well, That *Cowardice in a Miniſter* is worſe than in a *Souldier*, by how much our *warfare* is more *honourable* than *theirs*; and I reckon them the moſt *profligate Cowards* in the World, who are afraid of *opening their Mouths for the King*, for fear the People ſhould open their *Mouths* againſt them. The fear of offending a *private Brother* is a thing *not conſiderable*

ſiderable in compariſon of *the Duty* we owe to the *publick Magiſtrate*; for this would cut the *Sinews* of all Authority, and bring the *King and his Laws* into Contempt, by gratifying ſome Mens *cauſeleſs Scruples*, and others *groundleſs Jealouſies*: Do not therefore ſo conſider *Roman Catholicks*, as to forget they are *Engliſhmen* and *good Chriſtians*; let *Anabaptiſts* or *Preſbyterians* act this part, rather than any *True Son of the Church of England*: Her's in which you are embarqued is not a *Fire-ſhip* deſigned for *Deſtruction*, but for *Edification*; ſhe is for *winning Men* over to her ſelf, with *Mildneſs* and the *Spirit of Meekneſs*, and not for inraging them with *Violence* and *Bitterneſs*; and therefore never ſeek for a loop-hole to creep out of, but *ſtand to her Principles*; trouble not your ſelf to enquire whether the *thing*, which the King expects, be *expedient* or not, being well ſatisfied of its *Legality*; let the *King anſwer* for that; God will never lay it to *your Charge*. God *guides* all Princes Actions to *his own juſt and wiſe Ends*, who can cauſe the *Wrath of Man to turn to his Praiſe*; his *Providence* and *Protection*, and our *Prince's Conſcience* and *Honour*, are as *good Security* to *our Church*, as any we can deſire; and ſhe has taught us to reſt ſatisfied with it; and told us, That Religion never proſper'd by any *undue Practices* to advance it. *Meekneſs*, *Patience* and *Humility* are thoſe *Graces of the Spirit* which convince and convert: I hope *Time*, and a *right Underſtanding* of *our Princes exemplary Juſtice*, the *ſacredneſs of his Royal Word*, and the moſt *obliging Temper* of his *Perſon*, will allay thoſe dangerous *Democratical Furies*, which whereſoever they prevail or enter, poſſeſs Men with Principles of *Uſurpation*, upon the *fundamental Prerogatives* of their Sovereign, and deſign to *diveſt him* of the loyal and ſincere *Affections* of his *Peoples Hearts*: He has done all that any *Prince* can poſſibly do, to convince the World of his *merciful Inclinations*, to make *his Moderation known unto all Men*, *whom he can ſafely truſt*, as well as to his *Roman Catholick* Subjects; and how far he is from *incroaching* upon any Man's *Conſcience* himſelf, or ſuffering others to do it; he has made it *his Buſineſs* Night and Day, ever ſince he ſate upon the Throne, to allay all *Heats* and *Animoſities*,

moſities, ariſing from *different Perſwaſions* in Religion, and to unite the Hearts and Affections of all his Subjects *to God in Religion*, to his *Vicegerent in Loyalty*, and to their *Neighbours in Charity*; he longs to ſee us *at Peace* with our ſelves and *all the World*; beſides he hates to ſee us *forward* to do ſuch *Bloody Offices* one to another, as *Turks* and *Jews* would be aſhamed of; nothing is ſo diſpleaſing to him, as to ſee *fellow Chriſtians and fellow Subjects reviling* and *libelling* one another, as once *Conſtantine* did, in the *Council* of *Nice*, killing and *treading one another under Foot*, as in the *Council* of *Epheſus*, and as in the *Schiſm* of *Damaſus* and *Urſicinus*; as if Chriſt, the *Prince of Peace*, were *not yet come into the World*, or at leaſt not *reveal'd* in this part of it. If there be any *Incendiaries* amongſt us, Religion does not *inflame* them; if there be any ſuch *Feuds*, Religion does *not kindle them*; ſhe cannot do *that upon Earth* which ſhe damns to the *Pit of Hell*: That which makes us *grievous to our ſelves or others* cannot be Religion; ſhe teaches us to *love our Brethren as our ſelves*, and to *dwell together in Unity*; and if our *Practices* be accordingly, our *Principles* will eaſily *defend themſelves*. *Now is the time* for us of the *Church* of *England*, to remember our Doctrine of *ſincere Obedience to the ſupreme Power*, a Doctrine pleaſing to *Almighty God*, and of good report among all Princes; and let us not ſhew now, when *we think our ſelves touch'd*, that we were only *Political* and *Mercenary* in our *Loyalty*; and that as the Devil ſaid of *Job*'s *ſerving God*, It was *not for nought*; it may be ſaid of *our ſerving the King* too, becauſe we had all along the chief *Countenance* and *Protection* of the Laws which he made; and as the Phraſe there is, had a *Hedge made about us, and about all that we had on every ſide*; but in the caſe under debate, if any of *our Communion* provoke the King to Anger (who is not, nor will not be angry with us for *cleaving to our Religion*) let him be his own *Caſuiſt*, whether he pays *an intire Chriſtian Obedience*, ſeeing he would conclude in leſſer Inſtances, that the *firſt Provocation* begins a *Quarrel*; 'twould now be but bantring, to endeavour to *commend the King* out of reſentment of a repulſe; when as indeed, ſetting

ting aside *some Reasons*, he would appear *less considerable* in *Foreign* Negotiations for the publick Good; when *Foreign Princes* shall hear by their *Ministers*, how small influence he can have upon his own Subjects at Home. 'Tis too well known, that in the Reign of our late *Gracious Sovereign*, the like exceptions have been made abroad, upon some *undutiful Carriages* of his *People* to him at Home, to the *Dishonour* and *Damage* of these Three Kingdoms. I wish we did all well consider that *all penal Laws* imply a Power of *Relaxation* in the *Legislator*, and that the *King's Government* consists in *Imperial* as well as *Political Laws*; and therefore is not to be restrain'd upon any Pretence whatsoever. *Constantius* setled the *Arrian*, and after him, *Julian* the *Pagan Religion*, by their own *Imperial Power* and *Edicts*, yet the Christians did not controll them; nor have we any more Power to rise up against our King, or to disobey him because he is a *Catholick*, than the *Romanists* had to rebel against *Queen Elizabeth* (besides the Question of her Right of Succession:) For it is not the *Law* that makes the *King*, but the *King that makes the Law*; and though both *for his own* and the *publick Interest*, which are inseparable, he ought to act according to those Laws, which do the *more powerfully oblige him*, by being his voluntary Establishments and the *Effects of his Royal Will*; yet *Justice is not against Charity*; and both the *Interpretation* and *Execution* of those Laws are in him. In him is acknowledg'd the sole *Power of raising Forces*, of *granting Commissions* both by Land and Sea; of *calling*, *adjourning*, *proroguing* and *dissolving Parliaments*, *when* and *where* he judges it *most expedient*; and in his Power it is to remit the *Severities of penal Laws*, whereby he may manifest his *Goodness* and *Clemency*, as well as his *Greatness* and *Justice*; by graciously *Pardoning* both the *smaller Breaches* of his Laws, and the more *capital Offences* which he might most justly punish. From him all Places of highest Trust derive *their Authority*. It is his *Commission* they act by, when they put his *Commands and Laws* in Execution; and without, or against his Will and Consent nothing can be legally acted or done. His *Parliaments Concurrence* with his desires is always kind and convenient,

though not always *absolutely necessary*. And I do, with ſubmiſſion offer to thoſe of your *Illuſtrious and Loyal Aſſembly*, Whether in this Affair, of which I am ſpeaking, it be not *conſiſtent with your Wiſdoms*, to follow a courſe uſed in many caſes, by a Court as politick as any in the World, that of *Rome*, who when they are advertis'd of ſomething *paſſing by a Prince*, which formerly came from them, do immediately *diſpatch away the Grant* to the ſame effect, to ſave their *pretenſions of Right* to do it. Before King *James* the Firſt's time, you will hardly find, that the *Sovereign's Propoſals* were ever rejected by *Parliaments*, and yet their *Petitions* have oft, with good Reaſon, been denied in Queen *Elizabeth's* time; the *publick Bills* were drawn by the *Privy-Council*, and underwent afterwards very *calm*, *gentle* and *ſhort Debates* in Parliament. But that which may ſtick ſtill with ſome of you, in the *preſent caſe*, is, Your anſwering the King's expectation, will look like a giving away *your Religion*: It may look ſo to ſome *Pur-blind People*, who ſee but little before them, and then the *Reaſon* is no better than *Popularity*, which is now-adays grown amongſt *Perſons of Quality* as common and great a fault as *Oppreſſion* was formerly. But how is our *Religion* given away by your *conſent* to that, which your *diſſent* cannot hinder? It is our *Intereſt* as well as our *Duty*, not to be wanting to them whom the *King eſteems and honours* in any acts of *Friendſhip*, which are *conſiſtent* with a good Conſcience; and to ſuffer our *City Gates* to ſtand wide open for them, that they *may go in and out at pleaſure, and partake of all the Benefits and Privileges which we enjoy*. No Man ever did a *good turn of Friendſhip* to another, but at one time or other he himſelf *eat the Fruits* of it. Let it be remembred, in what *good condition* the *Proteſtant Religion* is in many *Governments* within the *German Empire*, by allowing *Privileges* to thoſe of the *Church of Rome*: How well aſſured the *Governments* are of their *continuing entirely Faithful*, when theſe People have *equal aſſurances* with other *Subjects* of their remaining ſafe. Waving many Inſtances which that *Empire* affords, let us look into that of *Brandenburg*, the Religion of which Country is *Lutheraniſm*, and

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is ſo preſerv'd by the *Elector*, though he many years ago became a *Calviniſt*; nor will this Change ſeem *ſmall* to thoſe who are acquainted with the mutual *ſlender Amities* of thoſe two Perſwalions; the Men of *Ink* and *Gall*, on both ſides, blackning one another, and interchangably repreſenting the oppoſite *Opinions* to be *fowler* than *Popery* it ſelf in their Eyes: But yet in this *Electorate*, ſuch was the Wiſdom of his *Highneſs*, that he freely gave an aſſurance to keep the *publick Religion* as he found it; and ſuch has been his *Faith* and *Honour*, that he has been *ſacred to his Engagements*. On the other part, theſe *Graces* have been *ſuitably received by his Subjects*, that as he makes *them happy*, ſo they, and his own *Prince-like Vertues*, have rendred him the moſt *glorious Prince* that ever *Brandenburgh* enjoyed; and if *we* do our part like them, we have no occaſion to queſtion his *Majeſty's doing His*. Though he keeps many *Calviniſt Miniſters* about him, and makes uſe of the *Laity who Worſhip in his way*; yet the others do not repine at it; much leſs ought *we* to grudge *them* the Fruits of the *King's Favour*, who were as *Loyal Actors*, in the late Times of Rebellion, and *greater Sufferers* than we; they who *ſuffer'd with* and *for him*, might modeſtly have expected to have been *reſtored* to their Privileges of *True Engliſh Subjects* before now, and to have been rais'd above *Contempt* and *Danger*. I ſpeak not this to teach our *Senators Wiſdom*, but ſhall *pray to God* "who *ſtands in the Congregation of* "*Princes*, and obſerves, not only all their *Ways*, *Acti-* "*ings* and *Proceedings*, but even the moſt *ſecret Deſigns* and "*Intentions* of the Hearts of every one of them, from whom "alone cometh all *Council*, *Wiſdom* and *Underſtanding*; that "when by the *Authority of our Sovereign Lord the King*, "you ſhall be *lawfully gather'd in his Name*, *to Conſider*, *De-* "*bate* and *Determine* this, and other weighty Matters, "both of Church and State, he would ſend down his "*Heavenly Wiſdom* from above, to direct and guide you in "all your *Conſultations*: That having his *Fear* always be- "fore your Eyes, and endeavouring to lay aſide, ſo far as "*humane Frailty* will permit, all private *Intereſts*, *Prejudi-* "*ces* and *parcial Affections*, the reſult of *your Councils*, may

" tend to the *glory* of his blessed name, the *maintenance* of " True Religion and *Justice*, the *Safety*, *Honour* and *Happi-* " *ness* of the King, the *publick Wealth*, Peace and Tranquil- " lity of this Realm, and the uniting and knitting toge- " ther of the Hearts of all Estates and Persons, within the " same, in true *Christian Love and Charity* one towards ano- " ther: which will be your *greatest Honour* here, and the way to *eternal Glory* hereafter.

But if any in *your high Station* should say, such I mean who *sit upon the same Bench* with you, we are so far from grudging *Papists the Power* into which his Majesty has been pleas'd to put them, that we will leave all to them, and we will be ever *Loyal*, but we will not act in the *same Commission* with them, either *Civil* or *Military*. These Men, who are such *Neuter-passive Loyalists*, may do well to *consider*, That this their peevish Resolution is disagreeable to their *Allegiance* at large, to their *Duty* by Law, and to the *Interest* they espouse. Their Principle is wholly *destructive of Loyalty*; for to *be Loyal and not to serve the King* when requir'd, is a plain Contradiction; since Loyalty is not like a *civil Ceremony*, but an Obligation laid upon us by the *highest Law*, to obey those placed over us; against whom he does *passively rebel*, who is unactive in their Service. And therefore the *Primitive Christians* obey'd their *Emperors*, though *Heathens*, with the *hazard of their Lives and Fortunes*; and shall We, that are the *Sons of the Church of England*, refuse the lawful Services of a most Christian and Gracious King? whom we are obliged to *serve without Ifs and Ands*, as well when he *Frowns* upon us as when he *Favours* us; for this is the *only way* to be *God's Favourites as well as his*, and to prove our selves *Members of Christ* as well as of the *Commonwealth*. 'Tis a known Maxim in the civil Law, That *Subjects ought not only to obey the Government, but to be Instruments of it too*; without which the *Government* could not be carried on, and the *greatest Princes* would have less *effectual Authority* than a *Centurion* has, who says to one *Go and he goes, to another, come and he comes, and to a third, Souldier do this, and he does it*: And our *common Law* has therefore establish'd this *Subalternacy of obeying and bearing*

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part in the Government, of which Sr. *Thomas Overbury's Case* and *Imprisonment* is a pregnant Instance; nor can it be justly said, That it was an *over-stretching of the Prerogative*, for the like was after practis'd upon Sr. *Peter Heyman*, who for behaving himself like some other mutinous Commons, in one of the last Parliaments of King *Charles the Martyr*, was sent, against his liking, on an Errand into the *Palatinate*; and though this was complain'd of as a *Grievance* in the *Parliament of Forty one*, they had not the assurance, at that or any other time, to condemn the dealing with him as illegal. No Prince could govern a Kingdom without this *Right of compelling his Subjects* to minister their respective Offices under him: And as to acting in the *Commission of Peace*, the Great Chancellor, in the late King's time, in the Case of an *Irish* Noble Man seated in *England*, and refusing to take the *Oath* of a *Justice of Peace*, declared, That he ought to do it, and every Man else *nam'd in the King's Commission*: and therefore they are unpardonable to *dispute it now*, who have already *taken their Oaths* and acted many years accordingly.

Nor is it less against your *Interest* than your *Duty*, to *withdraw your Services*; for if you *quick-sighted Men*, *who sit higher than your Neighbours*, spy more *Damages* and *Mischiefs coming on the Country*, than we can see, from those who are *newly put into Commission*, you have the *more Reason* not to *desert your Station*.

There were *many Gentlemen* in the Rebellious Age before the King's *Restauration*, who, acting under the Usurper's Commission, told their confiding Friends, they indur'd it only in order *to the serving the King* and the *Loyal Party*; how much rather should Men now *serve the King*, and *subalternately* those that serve him, when they are called to do it by a *lawful Authority*? Let them also consult their *Honour as Gentlemen*, and shew a *Courage* befitting their *Quality*, like that brave *Roman*, who did not, like other *mean Spirits*, sneak out and quit his Post, but generously profest he did not *despair of the Commonwealth*, nor would he desert its Service: If they to whom this is urg'd, say, No more do we; we *acquiesce in the King's Pleasure*, but

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we care not for *acting*; their laying down thus, is *no Impeachment of their Loyalty*; for hereby do they raiſe or increaſe the groundleſs *Fears* and *Jealouſies* of the People, who will be over-apt to conclude, That if thoſe leading *Men in the Country*, upon whoſe Conduct they ſafely relyed, *Withdraw themſelves*, *all is loſt*; *Religion* and *Property* are vaniſh'd; whereas you are the only *Men* who can and ſhould take them off theſe miſtakes, by giving them to *underſtand*, That the *current of the Law* is as clear as ever, and that the King does no more for his *own Religion*, than every Prince in the World does *for his*; nor *leſs for ours*, than will ſuffice to make us *Happy*, if we had but *Wit* enough to know when we were ſo. That, as to the *mixture of Popiſh and Proteſtant Juſtices*, *Ireland* has been long ſo Govern'd and with *good Succeſs*; and as the greateſt number of our preſent *Statute Laws* were made by their *Anceſtors Council and Conſent*, then of the ſame *Religion they now are of*; ſo we have no reaſon to queſtion but they will be as forward to *execute*, as the *others were* to get *them inacted*. And if, after all, they confeſs, as all Ingenuous and Conſidering Men muſt, That they could conſent to the *repealing and taking off the capital, penal, and diſabling Laws againſt the Roman Catholicks*, but they could not *anſwer it to their Counties* for which they ſerve; they need not be told (who were ſuch apt Scholars in the tender Point of *Privileges of Parliament*) that their Power is more than that of the *States General* of the United Provinces, for they may not only *conſult* but *conſent without thoſe who ſent them*; and if they dare deny it, ſend a *Serjeant at Arms* for them (as you know they lately did, how *legally* I Diſpute not.) And ſince thoſe *States*, in the late *King*'s *Time*, concluded with him a Point of *mutual Benefit*, *without ever ſending to their Principals*, and were afterward thanked by them for it; with more *Right* and with as good *Succeſs*, may they concur with the King's *Motion*, if it be conſider'd, That they were not choſen by Men of that *Antimonarchical Spirit*, who generally prevail'd in the Three Elections before this. And as to thoſe of the *oppoſite* Party, who can think their *Thoughts* are likely to be like *Lycurgus his de-*

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fence of the Laws, That though they were *not the best*, they were as good as then could be made; and seeing they surmize that some Men endeavour to *bring Parliaments into Diseesteem*, as *stubborn* and *intractable*, and therefore useless; in prospect of this and what may probably ensue, it will undoubtedly be *Prudent*, to give up many *Points* formerly contended for, with too much Eagerness and too little Justice; by which *Compliances* with the *Royal Power* and *Goodness*, they may have *fresh* and *larger Assurances* of saving the main Stake. Thus have I honestly essay'd to give you the best *Resolution* I can of the *Case in Question*, whether the *Thoughts* which were to my satisfaction, will prove so to your's, or others more *fearful* and *jealous* in the *Communion* of our *Church*; I know not; but I *hope* they will, and *wish* they may, not only for the King's *Service* and *Satisfaction*, but for their *own* and *Peace* sake. He was a *sound Politician*, who told us, That for the *maintenance of a Religion* long in being, it is necessary oft times to reduce it to its *first Grounds*; Machiavel *p* 333. not do I think it would argue want of *Policy* or *Piety* in the *Sons of the Church of England*, to study the Primitive *Constitutions* of the same, and to reflect upon the *peaceable Temper* of the *first Reformers*, and to consider what one of our best Casuists, our Church ever bred, tells us, in the Case of *One of our Church Marrying with a Recusant*, That in Points, wherein the *Substance of Christianity consists*, *the fundamental Articles of the Christian Religion*, *we both agree*. And that he who rightly understands those *Catholick Truths*, taught in the *Catechisms of both Churches*; *and concerning which all Christendom*, *in a manner*, *are at a present accord*; *and will also suffer* himself farther to consider, That the *Church of England* does not impose upon the *Judgments and Consciences* of her *Members*, any thing to be believ'd or receiv'd as of necessity to Salvation, but what is truly *Catholick*, and confessed by her Adversaries so to be; and consequently, that the Differences between her and the *Romish Party*, is wholly about those *Additionals* or *Superstructures*, may easily rest satisfied in his Judgment and Conscience, That the *thing desir'd* is not *simply evil*, and *toto genere*, unlawful, but expedient; and as the *exigencies* and Bp. Sanderson's Cas. *p* 12.

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the *conjunction* of our present Circumstances, and the probability of the *good and evil Consequences* of it, prudently laid together and weigh'd one against another require, are little less than necessary.

And in Truth, did we live up to the *Rules* and *Canons* of the Church, the *Differences* between them and us would not appear so many and so great, but that we might hope under so *Gracious a Prince*, who has a kindness for both, to become at last, if not Men of one *Judgment*, yet at least of one *Heart*. I will allow such a *Casuist* as *Ferguson* to repute the *Terms of Union with* Rome, *impossible and absurd*, for so they must needs be, to such an *Arch-schismatick* and *Traytor* as he is: But if we consider, that there are a great many *Truths* of so little value, that a wise and good *Man* would part with them all for a *Grain of Charity*; and how dangerous it is and damnable, *to rend the Peace of the Catholick Church*, we shall not be so *stiff* and *inflexible*, so *tenacious* and *unyielding*, even in Matters of so small moment, as we too familiarly are to so shameful a degree of *Obstinacy*, that we will not stir an hairs breadth to win a Brother, no not to gratifie a *Prince*: Intreat, perswade or convince them (*Non persuadebis, etiamsi persuaseris*) still they hold their *Principle*, which is none of the best; *obtain all*, *yield nothing*; so far are they from being arm'd with *Epaminondas* his brave heroick Resolution, *Totius orbis divitias despicere pro patria charitate*; to despise *private Interests* for Love of the *publick Peace* of Church and State. This were such a *Self-denial*, as would adorn a Christian, and speak him truly *Catholick*; and if Distempers in the *Body Natural* and *Political* are reduc'd by *Physicians* and *Politicians*, not to what they *should be*, but what they *can be*; then let us not strive to advance our *Christian Liberty*, above the Laws of *Sobriety*, *Charity* and *Government*, nor endeavour to *screw any Peg so high in the Church* as to make a *discord* in the State, but endeavour calmly to *perswade* and *convince* Men by the *Scriptures* and *Reason*; for though the *Ministry* and *Service* be ours, yet the *Dominion is his* who *bears the Sword*, and whose *Friends must be ours*, or else we are not *Christ's* nor *our own*. We may keep *our Consciences Tender*, but

Ferguſ. Inter. of Reaſ. 593.

but not ſo *raw* as to kick and wince at all which touches us, or which we underſtand not. Remember that of *Lactantius*, *Qua, ubi, aut qualis eſt Pietas? nimirum apud eos qui bella neſciunt, qui concordiam cum omnibus ſervant, qui omnes homines pro fratribus diligunt, qui cohibere iram ſciunt, omnemque animi furorem tranquillâ moderatione lenire:* Such an *Evangelium armatum* as ſome *warm Diſputants* would make our Religion favour, would better become *John Goodwin* to publiſh, who was better *skill'd in the methods of embroiling Three Kingdoms*, than any *True Sons of the Church of England*, whoſe Laws are not like *Draco*'s the *Athenian*, written in Blood: Her Heart is not ſo *petrefied* as to rejoyce in Evil; ſhe abhors all living *Bonefires*; ſhe prays for the *Converſion of her's and God's Enemies*, and delights in their *Reformation*, but not in their *Ruine*; her Commands are like her *Saviour's* with the *Sceptre* and not with the *Sword*, unleſs it be of the *Spirit*, which ſhe never ſuffers to make way to Mens *Conſciences* by cutting through their *Fleſh*. *Let my Soul never come into ſuch Bloody Councils as theſe.* The *Greek Church* approves not to this day, the *putting Hereticks to Death*; and we have great Reaſon to Bleſs *God* and the *King*, that our Writt, *de Haretico comburendo*, is taken away by Act of *Parliament*; and may all other *Sanguinary Laws* periſh and be aboliſh'd as well as that, made in this or any *Chriſtian State*, againſt Men upon the ſcore of *Chriſtian Religion*, if the moſt notorious Offenders againſt it be puniſhed with a *civil Death* here, and an *eternal* hereafter, 'tis ſufficient: *Defendenda eſt Religio non occidendo ſed moriendo. Aut hoc non eſt Evangelium, aut nos non ſumus evangelici; fraterna neceſſitudine cohæremus, quam qui non agnoſcit injuſtus eſt:* Chriſtianity binds us to purchaſe Peace at Intereſt, rather than keep up a Party againſt it; for there is ſuch variety of *Education*, *Intereſt*, and *Cuſtom* in the World, that he who reſolves to yield to no Body can agree with no Body. Chriſt comply'd with the *Rites* and *Cuſtoms* he found in the World, and condeſcended to the very *Humours* of Stubborn People, to ingratiate himſelf and his Doctrine: And *Eraſmus* hated diſcord ſo much, that he lov'd not any *Truth* that might

P. 487.

Iſa. 29. 4.

occasion it, *Mihi sane adeo invisa est discordia, ut veritatem etiam displiceat seditiosa:* Nor can any desire to keep the Wounds of the Church or Kingdom *open*, but such as would be better pleas'd to suck the Blood of both; and peaceable Princes have a happy time of it, to serve the Humours of such Men, and receive such Encouragements as they daily give them. There was to be no *destructive Beast* in all God's *Holy Mountain*; the *Beasts of prey* came down from *Mount Seir*, and not from *Mount Sion*. If the Counsels of any of the Enemies of our Church be of *Men* or *Devils*, it will come to *nought*; but if it be of *God*, we cannot overthrow it, least happily we be found Fighters against God; and if ever we hope upon good Grounds to ride on and prosper, it must be because of our *Truth*, and *Righteousness*, and *Meekness*, not of *Humour* and *Petulancy*; for this is a time of *healing*, and not of troubling the Waters. There is nothing wanting to make us live quietly one by another, though of several *Judgments*, whilst we agree in the *Fundamentals of Religion* and *Loyalty*, but the subduing of our own *inordinate Affections*. Did we take up the *Cross* to lay it upon other Mens Shoulders? or do we fellow Christ, as the *Jews* did, to Crucifie him? This is to *love Christ* and the *King* as Men do one another, till they be brought to the Tryal: *Goodness* is the best Note of the *True Church*, and I hope will prove the *inseparable Character* of *Ours*; for, I am sure, none are so affable to their Brethren on Earth, as they that have their *Conversation in Heaven*. If we will suffer it, our Religion is ready to tye the *Gordian-knot* of Kindness between us, and all who deserve the Name of Christians; it will breed an harmony in the Affections of all the King's Subjects who receive it; it will sublimate and spiritualize their Humanity, and draw it off from all the Dreggs of Malice and Uncharitableness, and teaches us to love the King for his Goodness, as well as others to fear him for his Resolution. The *Samaritans* held it an Abomination to come near a Man of a *different Religion* or *Persuasion* from them, but we *have not so learned Christ*; may there never any *strife* be heard amongst us, but who shall strive first and

Isa. 11. 9.

and moſt to ſerve God and the King: Unleſs you loath your preſent *Manna*, and long for your old *Egyptian* Leeks and Garlicks, you will not make others look like *Devils*, that you may look the more like *Saints*, but you will join with the Church and the meaneſt of her Children, and ſay a hearty *Amen* to this Prayer, *Domine da pacem in diebus noſtris*; and ſpend your time in *Prayers* to the *God of Peace*, that you may prevail to ſtifle and put out thoſe *Diſſentions* which the Divel has *kindled* among us; and in *Tears* if you cannot, ſo ſhall ye be *found in Peace* by the Prince of Peace at his coming, without ſpot and blameleſs, and our *Hieruſalem* be built up as a City at Unity in it ſelf.

Sir, I have not martial'd my Thoughts into ſuch a method as I ſhould and would have done, if my time and other Accompliſhments had born any proportion to your Expectations, and the duty of ſuch an undertaking; but I hope I have ſaid enough to make it plain to all the True and Well-meaning *Sons of the Church of England*; that what I have preſs'd you and them to do, and reſolve, by God's Aſſiſtance, to practiſe my ſelf, Is

1*ſt*. A Duty we owe to Almighty God, by whom all Kings Reign (who are not the *Peoples Creatures* but his *Vicegerents*) not intruſted with theirs, but inveſted with his Authority. Pſ. 8. 15.

The Powers that be are ordain'd of God, and as he that reſiſts them, *reſiſts the Ordinance of God*; ſo he that diſhonours them, diſhonours *God's Ordinance*, and by conſequence *God himſelf*. And as *reſpect for the King's ſake*, is to be paid to all ſuch Perſons as *he deputes to* ſuſtain his Authority and repreſent his Perſon; ſo much more *for God's ſake*, is honour to be paid to the *King*, whom God hath commiſſion'd to be his *Deputy* on Earth, and inveſted with the largeſt ſhare of his Authority. Beſides, God hath expreſly commanded us to *honour the King*, and twice joyn'd it with a Precept to *Fear Him*, to denote that none can deny the King Honour, but ſuch as have no fear of God before their Eyes; and that without Diſobedience to God we cannot refuſe to honour the King, both as a Chriſtian and a King: And here, once for all, let it be obſerv'd, That when St. *Peter* wrote his firſt Epiſtle, Prov. 24. 21. 1 Pet. 2. 13.

and therein gave Christians that Precept of Honouring the King; he, who then govern'd them, was none of the best, but perhaps one of the worst in the World who ever wore an Imperial Crown; a profest Enemy, not to Christianity alone, but to Morality too. *Nero* was at that time *the Roman Emperor*, who was not only an *Heathen*, and of a *different Religion* from them; but also as *Tertullian* stiles him, *Dictator Damnationis nostræ*, the first Persecutor of the Christian Religion, which shews him to be of none at all. And yet such a King they are commanded to honour, which may assure us, That 'tis the King's Authority, abstracted from his *personal Qualifications*, which we are to honour; be his Religion what it will, be it *any* or *none* at all; if he be our King, God requires us to consult his Honour in all things; and without Disobedience to God, I hope I have sufficiently prov'd that we cannot do otherwise. Every True Son, therefore, of the *Church* of *England*, who acknowledges his Majesty's Title to the Imperial Crown of these Kingdoms to be unquestionable, must conclude it to be an *indispensible Duty*, which he owes to Almighty God, to say and do all that he lawfully may for the King's Honour.

2*dly*. 'Tis a Duty which we owe to the *King*, and that not only becaus *God* hath by the *divine Law* given him a *Right* thereunto, but also becaus the *Benefits* which we enjoy under his Government deserve it. Do we not enjoy publick Peace and Preferments, and the free and publick Exercise of our *Religion*, which is a blessing infinitely more valuable than any of which we can be ambitious, on this side Heaven? He hath not only indulg'd that to us, but by many most gracious, solemn and reiterated Promises, engaged his Honour and Fidelity to protect us in it; which we must honour for the *Church's Magnâ Chartâ*, the more transcendent act of Grace, becaus not extorted by Rebellion, and a *security* more *firm* than any Law, which cannot tye a King (who is declared the supreme Judge of the Law and above it) so fast as the Obligations of his own *Royal Word* and *Honour* do it. And is there nothing due for so high a Favour? Are not we to be extreamly

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tender of his Honour, who is ſo *tender of our Happineſs*, as that he may juſtly be ſtiled the *Defender of our Faith*, as well by *Deſert* as by *Inheritance*; as not only to protect it from real Dangers, but alſo to protect the Profeſſors of it from their *own fears?* If a *Nero* be to be honoured, much more a *Titus* or *Veſpaſian*: If a *Tyrant* (who was a diſgrace to Humanity,) much more an *indulgent Father of our Church and Country*; one whoſe *Clemency* makes him the delight of Mankind, and one whoſe *Royal Word* gives his Subjects the beſt Security of which they are capable.

3*dly*. 'Tis a Duty we owe to our Country: The King is *the Light of our Iſrael*, as *David* is ſtil'd; and the more *bright* and *reſplendant* this Light, the more *bright*, *powerful* and *benign Rays* and *Influences* will it diffuſe among us. He is the *breath of our Noſtrils*; and if our undutiful and indecent *Behaviour* towards him do *eclipſe his Honour*, by interpoſing any *thick Body* between him and his Peoples Hearts, or taint the Nations Breath with an *ill Savour*, it would be a ſad *Symptom* of the decay of its Vitals. Who knows not, that the uſual Methods of *Treaſon and Rebellion* have been firſt to *blacken the Prince*, and make him ſeem *vile to the People*, and then to tempt them to oppoſe and reſiſt him? Firſt to repreſent him in ſome foul ſhape (as the *Heathen Perſecutors* did the Primitive *Chriſtians*, when they cloathed them in Beaſts Skins) and then expoſe them firſt to be *derided*, and at laſt to be *devour'd?* And what did any Nation ever get by Rebellion, but *expence* of *Treaſure* and *Blood*, *Rapine*, *Miſery* and *Ruine*? In which Point, if we are yet unſatisfied, let us ſit down and caſt up the Accounts of ours from *Forty* to *Sixty*, the *ſumma totalis* of which will be found to be *nothing on the Balance*, but the loſs of our *Liberties*, *Properties* and *Religion*, with the additional Intereſt of *Slavery*, intailed upon us and ours for ſo many Years. Can we then better conſult the *Kingdoms* good at this time, than by maintaining the *Kings Honour*, or take a better courſe to keep it in *Peace* and *Plenty*, than by keeping up a good Opinion of our moſt Gracious Prince among his Subjects; or ſhew our ſelves *greater Patriots*, or better Friends of our Country, than

2 Sam. 21. 7.

Jer. 32. 3.

than by being zealous for our Prince's Honour, and jealous of all those Words or Actions, which may secretly undermine it?

4thly. Lastly, This is a Duty we owe to our *Dear Mother the Church of England*, from whose *Breasts* we have suck'd an *untainted Loyalty*, and by whom we have been trained up to a *most tender Zeal* for the Honour and Service *of our King*, without any relation had to his Religion. It is well known, That no Church under Heaven ever taught her *Children* more *Loyal Principles*, or more *constantly* than she has done; and therefore no *Children* on this side Hell, would be more unpardonable for *acting Disloyally* than *hers*. She never allow'd any pretence whatsoever to *disingage* us from our Loyalty; nor did she ever absolve us when we appear'd to want it, but upon sound and sincere Repentance. The more inexcusable then were we, if we should disgrace our Breeding and Education under her most excellent Instructions with any contrary Practices: And the more indispensibly are we oblig'd to lay hold of those Opportunities, which the Providence of God does now offer us, to give the World such a convincing Testimony of our Loyalty, as unless the *True genuine Sons of the Church of England* shew, I question whether it will ever see. *Catholick Loyalty* I mean, not only bearing patiently, but dearly loving, and devoutly honouring our Prince, though of a different Religion, and not speaking ill of any thing, of which he hath himself entertain'd a *sacred*, or would have us have a good Opinion.

And thus far have I, in Obedience to your commands, expressed as plainly as I could, the judgment of my own Mind, about this important and seasonable Duty. I am so sensible of my own *unfitness* for an undertaking of this Nature, that nothing but *Your's* or a *greater command*, could have drawn me to make such an essay; least so *good a Cause* should suffer more by *my Weakness* than gain by my *Zeal*: However, such as it is, I humbly submit it to your better Judgment; not doubting but that whatever you judge to be said amiss, will be, by *your Charity*, as if it had never been said by me, and corrected by your Christian Prudence: And

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if any thing be ſaid that may be capable of doing his Majeſty any Service, you will conceal the Author, leaſt his obſcurity prove an Obſtacle to the efficacy of his Arguments. Who will live and die a True Son of the Church of *England*, a Loyal Subject to his Majeſty, and

Your Humble Servant,

A. B.

FINIS.